

FRONTISPIECE.

See Page 25.



Grubbs del.

Taylor sc.

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THE
SELECTOR:
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VISIONS, TALES, AND ALLEGORIES,
CALCULATED FOR THE
AMUSEMENT AND INSTRUCTION
OF
THE RISING GENERATION.

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THE
SELECTOR,

&c. &c. &c.

THE TWIN BROTHERS;

OR,

THE MAN OF BENEFICENCE

AND THE MAN OF SELFISHNESS.

A MORAL TALE.

AMANDA was in the first month of her widowhood, when she was delivered, at one birth, of PHARAMOND and DORILUS, the heroes of the present narrative. That their inclinations and dispositions were originally the same, is hardly to be doubted. Both the children of parents distinguished by their virtues, is it probable—I had almost said, is it possible—that they should not inherit from their birth the seeds of those amiable endowments, which had rendered AMANDA, and the departed LUCILIO, at once the admiration and the envy of the age?

B

But,

But, unfortunately, AMANDA was not long able to survive the loss of her husband; even the dear pledges she had so lately received of his love could no longer reconcile her to a life whose every charm had vanished from her with the presence of LUCILIO. An education fatally contrasted was, to the twin orphans, the consequence of this melancholy event; and so powerfully were their characters influenced by those of the different tutors allotted to them, that the most distant resemblance could not be traced, through life, in the conduct, or in the fate, of either.

To SELFONIUS and BENVOLIO—names from which their respective tempers may with ease be gathered—were separately entrusted the formation of the manners, disposition, and character, of PHARAMOND and his brother DORILUS.

“The intention of Nature, in bringing you into existence, was to render you happy,” repeated SELFONIUS to PHARAMOND every hour, with an undeviating sameness, and an unremitting assiduity. “This intention you must on your part fulfil, by labouring solely for your own good. I do not mean that you should hurt your neighbour. No; I only counsel you to prefer yourself to the whole world around you. In fine, to seek your own happiness, without, if possible, interfering with
“the

“ the concerns of other people, is to obtain the reputation of prudence and wisdom.”

Of the same stamp with this were all the other lessons of SELFONIUS. Hence the maxim which rules so many men without their perceiving it, and which confirmed bare-faced insensibility alone blushes not to avow, that self is the first consideration, and our neighbour afterwards, *if convenient*.—Alas ! with such sentiments as these, the hour of convenience will never come.

How different were the instructions of BENVOLIO to DORILUS !

“ My child, my companion, my friend !” would he say to him, “ Nature, by placing you in the midst of your fellow-creatures, has destined you to live among them ; the organ by which you are enabled to communicate your ideas is a certain proof that you are intended for society : from mankind you will derive assistance, therefore withhold not assistance from them. If you wish to experience the serenity of virtue, the solid pleasures of contentment, do to others as you would that others should do to you. Happiness is what you are not always to expect, it is even what you will perhaps never enjoy. But if you shall neglect yourself, in order to oblige another ; if you shall seek for satisfaction in the prac-

“ tice of what is proper and becoming, you will not
“ live in vain, and you will feel, that whatever may
“ be the circumstances attending it, life is no evil
“ while there is good to be done.”

The conduct of DORILUS and of PHARAMOND corresponded with the principles which had been respectively instilled into them. The former never hesitated to forego his own satisfaction for the pleasure of performing a generous and beneficent action; and as nothing renders virtue so endearing as the sacrifices she requires, so in a little time DORILUS practised with pleasure and ease what we seldom see practised by others but with reluctance and trouble.

PHARAMOND, on the contrary, in every thing gave the preference to himself. Not that he harboured evil against others—far from it: he was incapable of doing a deliberate mischief, but he was also incapable of foregoing an amusement which happened to take his fancy, for the sake of doing service to any man. An object of distress was in extreme want of a few shillings; PHARAMOND, however, could not afford that paltry relief to him, because he had some toy to purchase, without which he would himself be miserable.—Of friendship he entertained the most exalted idea; not because he had ever made any great offerings to friendship himself, but because friendship had made many offerings to him.

One

One morning, as he was reading in his study, a man of his acquaintance, an old and respected friend of his father, whom filial duty at least should have taught him to cherish, applied to him with an humble but an earnest request. It was only that he would speak in his behalf to a noble lord in the ministry, his intimate, for an office which had that morning become vacant, and for which there were already twenty candidates.

Often had PHARAMOND engaged to serve this man : and to serve him effectually, no opportunity so favourable as the present could ever again, in all probability, offer. Every avenue of success was before him, and not a minute was to be lost. But PHARAMOND " was busy—he could not be disturbed—the book he had in his hand was not his own, he had to part with it in two hours—he would make some stir in the affair toward evening, which he did not doubt would be soon enough, and——"

The poor suppliant, mortified and confounded as he was, had a great mind to interrupt his pretended patron, by asking him, " if it was not more meritorious to seize the instant in which a good action was to be done, than to sit reading a book, let its merits be what they might; and if there was no

“possibility of ever reading it but then.” An humble sense of his own dependence, however, withheld his tongue, and he submissively retired.

Toward evening PHARAMOND indeed be-
thought himself of his promise in the morning. But
it was too late to make any stir in the affair. The
place which, with one word, he could have obtained,
and by which he might, for the little remnant of his
days, have rendered happy the venerable friend of his
father, was irrevocably disposed of two hours before.

PHARAMOND was not destitute of wit; at the
fling of an epigram he had an excellent hand. He
lost perhaps a score or two of friends in one day, for
his compositions of this kind were always severe and
levelled at his best friends; but what then? he had
the pleasure of hearing himself styled in the coffee-
houses an elegant writer and a keen satirist.

At the same time was PHARAMOND one of the
most dissatisfied, and, of course, the most importu-
nate of men. This disagreeable quality is ever at-
tendant on self love, when carried to an extreme.
His friends never did enough for him; when in
giving a refusal they added good reasons for it, he
dwelt much upon the obligations of friendship, and
thereby often gained his point. Then, indeed, he
ex-

expressed his thanks with all the warmth that gratitude and sensibility could dictate. For his own part, though he never refused a promise to those whom he considered as his friends, yet he was never known to charge his memory with a syllable of the matter the minute after it had passed his lips.—

“How did he acquit himself when accused of such ‘remissness?’—oh! nothing more easy to PHARAMOND. He had always ready, to extricate himself, either a smart banter, or a volley of promises equally frivolous as the former.

In a word, and to sum up his character, the sacred expressions of virtue, humanity, beneficence, were perpetually upon his lips; but interest, sordid interest, was the only sentiment that ever found a passage to his heart.

While such was the conduct of PHARAMOND, in what manner did DORILUS live? The good, the virtuous DORILUS, would have wished to pass his days in the country, there to court the repose so conducive to happiness. But there are few opportunities of being useful in the midst of rural simplicity and content; he might have partaken of the felicity of those about him, but he could have done nothing for them. The counsels of BENVOLIO were too deeply rooted in his heart, not to impel him to seek every occasion to put them in practice. DORILUS was

acquainted with mankind—he loved, he pitied them: sensible that when assembled in numbers, their errors and their vices render the succours of beneficence and the consolations of humanity more necessary to them, he determined to live in the midst of society, but without mingling with its corruptions or contributing to its abuses.

He therefore fixed upon a spot at a little distance from town, where he lived as a philosopher, and where a few select friends gave an occasional gaiety to his retreat. Each of these DORILUS had the happiness to oblige, and none of them loved him the less for it; a circumstance truly uncommon. As for himself, he loved them the more for what he had done; but at this we have little to wonder. Here DORILUS never affected to shine, or to prescribe the ton to his visitors: his utmost ambition was to give them an opportunity of being satisfied with themselves. Here the hours of society were not wasted upon arguments of abstruse metaphysics, which afford nothing but a dangerous food to vanity in the pleasure of embarrassing and mortifying an adversary. They calmly and without contest discussed the different means by which man may be rendered happy, by which, in a state of mediocrity, he may contribute to the welfare of his fellow-creatures; and these sublime conversations often terminated with the tears, the luxurious tears, of a refined sensibility. Here they

explored the human heart, not as they found it in others, for that is the study of pride; but each as he found it in himself, for the purposes of mutual instruction and amendment.

Engaging as were the charms which DORILUS found in this retreat, yet he never scrupled to leave it when an opportunity of being useful presented itself; and to those who neglect them not, opportunities of this kind present themselves every day. To him, beneficence was its own reward, and ingratitude no check to it. "Happy the man," thought DORILUS, "who has it in his power to make twenty of his fellow-creatures ungrateful every day of his life!—of what consequence is it that they deny themselves the feelings of gratitude, provided they are happy?"

One day as DORILUS was on a visit to THEODORA—the amiable, the respectable THEODORA, in whose esteem and friendship he placed a peculiar happiness—she talked much to him of a young lady who had lately arrived in town with her mother, and with whom she had contracted a particular intimacy.

"FLAVELLA," said she, "to all the graces of her sex, adds the talents which adorn, and the virtues which enrich it; her soul is elevated and refined, her heart generous and tender. In a word, FLAVELLA is surrounded with charms, but she is also

10 THE TWIN BROTHERS.

“surrounded with misfortunes. Though adored by
 “a man who is deserving of her, and whom she loves
 “with real tenderness, yet there is an insurmount-
 “able bar to their union; fortune has alike denied to
 “both those gifts which prejudice and opinion have
 “rendered necessary in society. In vain have perse-
 “cutions been multiplied on persecutions, to eradi-
 “cate from her bosom a passion which is the source
 “of all her misery. Even time and absence have
 “been ineffectual, ten months, and upward, having
 “now elapsed since she has either seen or heard from
 “her beloved CELADON. Yet what cannot, alas!
 “be brought about by absence, by time, or by perse-
 “cution, might not an amiable, and a virtuous man
 “accomplish?—O DORILUS, did you but know
 “her!—FLAVELLA, I am convinced, would render
 “you happy—you would render her so!—hearts like
 “yours are formed for each other—are formed to
 “exhibit to the world a rare and striking picture of
 “felicity and of virtue.”

DORILUS, while he blushed at this encomium, ex-
 pressed the most eager desire to be introduced to
 FLAVELLA;—a desire which THEODORA with
 pleasure obtained for him the next day. It was not
 in man to behold FLAVELLA without admiration.
 As for DORILUS, he already adored her; and, with
 the ingenuous unreserve of native probity and truth,
 he opened his heart to her without farther delay. His
 agitation,

agitation, his embarrassment, the tremor of his hands as they clasped those of FLAVELLA, all convinced the lovely, yet love-lorn maid of his sincerity. She partook of his distress; and if her answer dispelled every hope from the bosom of DORILUS, it contained at the same time motives for his consolation.

“DORILUS,” said she, “I esteem you. Acquainted as I was with your virtues before I had the honour of being acquainted with your person, it is but justice to declare, that to my confidence, my friendship, you have an ample title. That you may confine yourself to these sentiments, is the wish of my heart—to your love I am unable to make a return. That CELADON possesses unrivalled—unrivalled he ought to possess it. Though he has inherited little from an improvident father which this world calls valuable but his name and rank, yet his soul is generous, is noble. Even in the infancy of our mutual passion did he urge—what was equally out of the power of either of us to accomplish—a total oblivion of each other; even then did he entreat that his FLAVELLA might not, by a fruitless constancy, devote herself to misery. Thus, Sir, am I still situated; and thus situated, say, ought I to forget my CELADON?—forget CELADON! no, I cannot, nor will I attempt it. To you, DORILUS, I appeal. You are a man of justice, of honour. Then say, should I not be in

" the highest degree culpable in attempting to banish
 " from my soul the remembrance of a man so worthy
 " of occupying it?—I am unhappy, unhappy I ever
 " shall be;—CELADON will never call his FLA-
 " VELLA wife, and I will never call another but
 " CELADON husband. DORILUS, be my friend!—
 " as such, with what satisfaction shall I ever behold
 " you!"

Sentiments so exalted occasioned no surprize in
 DORILUS. Shame be to those in whom magnani-
 mity and virtue excite nothing but surprize! They
 augmented his love, but they rendered it still more
 refined, and inspired him with all the disinterestedness
 of which an elevated heart is capable. Nor was it
 long before he had determined what steps to take.

" FLAVELLA," said he, " though happy in en-
 " joying the character of your friend, yet I will not
 " promise that to friendship I shall always confine
 " my sentiments for you. I will not promise as a
 " certainty, what I fear I am not certain of myself.
 " But tell me, may I depend upon your esteem?"—
 " Can you doubt it, DORILUS?"—" Well, believe
 " me, I shall put it to the test."—" In what man-
 " ner, pray?"—" You wish me for a friend, you
 " say; then remember you are not to deny me any
 " of the privileges of one."—" Far from it; too
 " well do you deserve them, to meet with a re-
 " fusal!"

“fatal!”—FLAVELLA, I shall remind you of your engagement; revoke it not, I entreat you, unless you wish to drive me to despair;”—and with these words they parted.

DORILUS did not rest till he had sunk into cash one third of his fortune; a fortune which, though very ample originally, was considerably diminished since, by his beneficence and his generosity, but was still more than sufficient to provide genteelly even for a numerous family. This cash he immediately forwarded with the following letter, to the distressed, the virtuous FLAVELLA:

“TO labour for the felicity of a friend, is the dearest privilege of society. That privilege I claim, FLAVELLA, thou amiable deserving maid! nor must you deny it me. If your friendship is sincere, and superior to the prejudices of the vulgar, you will not disdain the favours of a friend. You cannot, indeed you ought not to make me happy; yet suffer me to contribute something toward rendering you so. My life will not be wholly without comfort, if you are happy. If CELADON believes in virtue, he will not blush at this conduct in a rival.—Adieu, FLAVELLA! and may felicity attend you!—may you soon be united with the happy CELADON! then, FLAVELLA, adieu! —adieu for ever.

“DORILUS.”

On receiving this packet, FLAVELLA found herself impressed with that veneration which virtue, exalted virtue, can alone inspire. After a short pause, her esteem for DORILUS terminated her hesitation in what manner to proceed, and she answered him in the following terms:

“ I Accept your bounty, O worthy DORILUS!—
 “ from esteem I accept it ;—judge then of my grati-
 “ tude. CELADON shall be happy ; he will have
 “ children, and in you they will find a protector.
 “ Possessed of so many virtues, shall DORILUS ever
 “ experience misfortune ?—ah ! DORILUS, you
 “ excite envy of your lot even in those you render
 “ more happy than yourself. I obey you as I would
 “ my father, my guardian angel. Two hours hence I
 “ shall return into the country with my mother. I
 “ could not bear the pain of parting with you.—
 “ A delicate benefactor dreads an excess of grati-
 “ tude ; and to all the extravagance of mine, in
 “ spite of myself, I should expose you.—Adieu !—
 “ in heaven alone is it to reward you !

“ FLAVELLA.”

DORILUS was highly distressed at the departure of FLAVELLA. But the idea of the sacrifice he had made supported him ; and if it did not afford consolation for the loss of his mistress, yet it enabled him to think of her without despair. He talked of her
 with

with THEODORA every day.—Two years elapsed, and still she was his constant theme. But that sway which FLAVELLA had hitherto maintained over the heart of DORILUS was at length resigned to a new object.

AURELIA, a distant relation of THEODORA, with whom, in consequence of the death of her mother, she had lately fixed her residence—AURELIA, in whom all the charms of virtue and of beauty were united, now kindled up a fresh flame in the bosom of DORILUS. He had formerly seen and admired her. But what a different spectacle did she exhibit now!—her complexion had lost its colour, her figure its grace, her eyes their lustre. How charming, how amiable, did she appear to DORILUS in this state of langour, when from THEODORA he learned that those beauties he had formerly so much admired in her, were thus impaired by a long and unwearied attendance, night and day, upon a sick and aged mother!—his bosom melted into tenderness for her; in an instant, as it were, he traced the inmost recesses of her soul; there he found in its bud every quality which can constitute the felicity of an exalted mind; and the triumph of AURELIA over the heart of DORILUS was decisive and unbounded.

Yet he had a rival to encounter. CLUDIO loved
AURELIA,

AURELIA, or at least imagined he loved her, for minds like his are incapable of love. CLODIO was a man of an unrefined appearance, of an unrefined disposition; and yet AURELIA, who had for a length of time been habituated to receive his visits, actually fancied she loved him.—When DORILUS declared his sentiments to her, she plainly told him her heart was engaged to CLODIO. “To CLODIO!” replied DORILUS—“Your heart engaged to CLODIO!—impossible!”

“How impossible, Sir?”—“Ah, AURELIA, then you do not know him!—but, though indeed it does not become me to speak ill of him, do you really think that CLODIO could make you happy?”—“I know not;—nay perhaps I might be more so with DORILUS, but still I cannot leave CLODIO.”

“You deceive yourself, AURELIA;—believe me, you love him not. By long custom he is become supportable to you; but how widely different is that from love!—this twelvemonth past has CLODIO paid his addresses to you; for this perseverance you think yourself indebted to him, and are about to sacrifice your happiness to a chimerical sentiment which misleads you.—Tell me, AURELIA, when first you saw, did you not detest him?”—“I did indeed, Sir—I own it.”

“Well,

“ Well, after that you began gradually to bear
“ with him ; you became accustomed to see him ;
“ and this transition you mistake for love.—But is
“ it the love AURELIA ought to feel ?—Ah !
“ AURELIA, did you love in reality, you would
“ never think it possible that any being on earth but
“ CLODIO could ever make you happy.”

All the arguments of DORILUS could not however undeceive AURELIA ; his tears, his love, excited her pity, but never reached her heart. This change was necessarily a work of time ; and by a fortunate concurrence of circumstances it was brought about sooner than might have been expected.

Though hopeless of success, DORILUS was not however, intimidated from his purpose. He loved AURELIA with unabated ardour, and ceased not to visit her ; while AURELIA, without perceiving a change, gradually took more and more pleasure in seeing and in conversing with DORILUS. At length she began to draw comparisons between her new admirer and CLODIO. In consequence of these, she found that the latter indeed loved her not ; that he never passed any of his time with her which he had an opportunity to devote to other amusements. She was informed of the story of FLAVELLA, and a multitude of other instances of the amiable character of DORILUS. The veil fell
off :

off; she felt in its utmost latitude the difference between her two lovers; and DORILUS came off triumphant. She became sensible that the man who is ever ready to sacrifice his own satisfaction to that of others, must give happiness to the woman he adores; that he would account as nothing every minute of his life in which he should not have an opportunity to heighten her felicity. Full of this idea, AURELIA took advantage of the dissatisfaction she now daily experienced from the behaviour of CLODIO, to come to a final rupture with him. From this period but a few weeks elapsed when she ingenuously confessed to DORILUS, that the sentiments she had entertained for CLODIO were widely different from those of love; and that now, when she had no longer the impressions of habit to combat, she was convinced the former was a real, the latter only an imaginary, admirer.

Six months after, DORILUS conducted AURELIA to the altar, and rendered her the happiest of women.—PHARAMOND at the same time, whom we have so long left behind us—for he whose every care, whose every wish, is centered in himself, deserves little attention from others—PHARAMOND also was already married. It had been the least of his enquiry whether it might be in his power to render happy the woman he was to espouse. If she might render him so it was sufficient; as

if happiness in wedlock could subsist independently of either party. Ever dissatisfied, ever imperious, and desirous to contract every thing within himself, the spouse of PHARAMOND spoke but to be controlled, and lived but to be wretched. About five years after his marriage he died, and fortunately left no children. No body regretted him; he died neglected, as he had lived despised; his widow sought and soon obtained the felicity she deserved in the arms of a second husband.

As for DORILUS, he was happy himself, and he rendered his family happy with him. Heaven bestowed upon him the reward of virtue—bestowed upon him sons virtuous as himself. Of their felicity he carefully laid the foundation, by giving them an excellent education, and by leaving to their free choice the station in life they might incline to, and the wives they might love. At length, loaded with years, and with good actions, he breathed his last. The tranquillity of the man of virtue accompanied his last moments, which were honoured with the lamentations of all the friends of exalted sensibility and of disinterested beneficence. By them every honour was paid to his obsequies, and by them, some months after his decease, an elegant, though unadorned, monument was erected to his memory, with the following inscription :

“ Here

" Here are deposited the ashes of DORILUS !—
" DORILUS never did evil to his fellow-creatures,
" but did to them all the good in his power.—
" Passenger, sympathise with the unhappy, and
" imitate DORILUS !"

A FRAGMENT.

A FRAGMENT.

 ***** **H**E was in a military dress,
 and his figure, his face, and his walk evinced the
 gentleman—yet poverty contracted his countenance,
 and a succession of blushes which flushed into his
 cheek while he traversed the coffee room, and to
 which deep sighs were the harbingers, shewed that
 his heart suffered. He at last leaned upon the bar,
 and whispered the mistress of the coffee-room, a good-
 natured creature, and she instantly curtesied with a
 degree of respect, that induced me to believe I had
 mistaken the index of the officer's mind—that instead
 of standing in need of a favour, notwithstanding his
 appearance, he had been conferring an obligation.

On quitting the bar and taking his seat, the mis-
 tress of the coffee-room ordered a pot of coffee and a
 plate of toast to the table where he sat—his eyes
 sparkled at the sight, and the toast was devoured with
 a degree of avidity, that indicated not so much of a
 wholesome appetite, as the keenness of actual want.
 He ate with every mark of real hunger—the first
 plate of toast being dispatched, the mistress of the
 coffee-room ordered a second to be placed before
 him—but she gave her orders privately—and the
 waiter

waiter laid it on the table with a look the most piteous. The officer seized the toast, the waiter wiped his eyes with a corner of his napkin, and the mistress of the coffee-room, drawing up her breath, sighed it out again, in a tone so soft, so tender, and so sweet, as harmonized every nerve of those who heard it to that delightful unison of pity, which is only felt when the finger of charity touches the sympathetic chords of the heart.

The officer having finished his breakfast, and taken leave of his hostess at the bar, an impulse which certainly was not curiosity induced me to inquire after his name and situation—of these particulars the woman was ignorant—she had never seen him before—she knew nothing of him but this—he had ordered a breakfast at the bar, and assured her he would call and pay for it at some future day.

Till the day arrived when he should be able to pay, she desired he might constantly call and breakfast at her house on credit—"and he is welcome," said she to me, "though that day should be the day of judgment."—"And when the day of judgment arrives," said I, "you will hear of this credit in the book of fate.—If your sins are even multitudinous, your charity has covered them—but let us see if something cannot be done for this poor officer.—"

“ficer.—Lend him,” said I, “should he call here
“to-morrow, these few guineas as if coming from
“yourself.” The next day he received the cash.

I never heard more of my money for six years.
At the end of that time, the mistress of the coffee-
room told me, “that Ensign ———, now a Lieu-
“tenant-colonel, had returned from abroad, repaid
“her the sum borrowed, and given her a ring worth
“a hundred pound by way of interest.” * * * *

VICE AND CRUELTY PUNISHED.

AN EASTERN TALE.

HADAN, King of GOLCONDA, celebrated for his virtue and love for his subjects, having an only son, educated him with great care; but, fearing the grandeur and pleasures of the court might tempt him to forsake the paths of virtue, he sent him to SELIM, formerly his minister, but who had now renounced the vanities of the world, and inhabited a cavern at the foot of a high mountain on the other side of the GANGES. SELIM took all possible pains to instruct the young prince in every thing relating to government, and was particularly careful to instil into him the principles of virtue. Here the prince enjoyed pleasures unmixed with remorse, contemplated the wonders of nature, and devoutly returned thanks to the beneficent Ruler of the world.

As they were excluded from all society, the Hermit, to divert the prince, often led him to the extremity of a large forest, where the birds of Paradise made their nests and chaunted forth their melodious songs. One evening, as they were returning, a lion issued from the forest pursued by a serpent of a monstrous

monstrous size, which overtook and wound himself round the generous beast, at a few paces from them. All the lion's efforts to disengage himself from this terrible enemy were useless; the prince, moved with compassion, stepped forward to his assistance, and, with a fortunate stroke, cut the serpent in two with his sword, and freed the beast. To their great surprise, however, the two parts of the serpent united, twisted round the prince, and had certainly squeezed him to death, had not SELIM taken his sword, and with a back stroke cut off its head, as it was winding itself round the breast of the prince. He also cut the folds which entangled him, and the lion, seizing the head, ran with it to some distance from the body, tore it into small pieces with his claws, and immediately ran, ate of a certain herb, and trampled upon it with his fore paws. Both the prince and the hermit observed the actions of the beast; but, happening to cast their eyes on the pieces of the serpent's body, they saw them moving toward each other; to prevent, therefore, a second re-union, they cut them into very small pieces, and strewed them in several parts of the plain, at a great distance from each other, the lion still following them. Scarcely had they thus disposed of the several pieces of the serpent, when they found themselves swell in a surprising manner. The lion bounded over the plain with the same swiftness as if he were still pursued by the serpent, but instantly

returned with several leaves of an herb in his mouth, which he laid at their feet ; with these they rubbed themselves, and the swelling subsided. The lion then fondly caressed them, crawled on his belly, licked their feet, wantoned round them, and made signs for them to follow him into the forest. Having crossed the forest, he led them to a large lake, into which he plunged, swimming in a circular manner, often approaching the shore, and seeming to invite them to follow him. They approached the margin of the lake ; but no sooner did their feet touch the water, than they found themselves, with the lion, in a most superb palace, in the midst of which was a crystal fountain, and near it, on an elegant bed, a man in a royal habit, fast locked in sleep. The moment the lion perceived this man, he flew violently upon him, slew him, and instantly assumed his form. This done, he approached the prince and the hermit, and desired they would suspend their opinion, both of the action which seemed to give them terror, and of his transformation, which, doubtless, caused their surprise, till he had acquainted them with his story, which, when he had seated them on the margin of the fountain, he thus began :

“ Know, my generous protectors and deliverers,
 “ that I built and furnished this palace for a place of
 “ retirement from the fatigues of royalty. I am the
 “ king of SIAM, the wealthiest and most populous
 “ country

“ country of any yet known to man. At the age
 “ of eighteen I lost my father, a prince even more
 “ conspicuous for his virtue than for his high rank;
 “ and I may justly say, that the kingdom he left me
 “ could by no means compensate the loss of his pre-
 “ cepts, example, and vigilance over my youthful
 “ days. Had he lived till I had attained a riper age,
 “ he would have fixed me in the path of virtue,
 “ into which he had early guided my steps, and
 “ from which I was too easily allured by my own
 “ passions, and the pernicious flattery of sycophants,
 “ who debauched my mind, puffed me up with a
 “ vain conceit of my own power, and so empoi-
 “ soned my foolish heart with pride, that I despised
 “ the gods, exacted divine honours from my sub-
 “ jects, and suffered the just punishment of my
 “ gross wickedness.

“ When I took the reins of government into my
 “ hands, I chose a new council from among the
 “ youngest and most sprightly of the nobility; for
 “ the precepts and advice of my father’s counsellors
 “ were soon irksome to me: Some of them had the
 “ prudence to provide for their own security, by
 “ suffering me to take that course from which they
 “ saw they could not divert me by their remon-
 “ strances, and retired from the court: But others,
 “ who loved me better, continued to persecute me,
 “ as I then termed their loyal and friendly admoni-
 “ tions,

" tions, by laying down the fatal consequences of
 " my inconsiderate actions, and endeavouring to lead
 " me back into the paths of virtue. I had, how-
 " ever, too far deviated from them, not to be dis-
 " pleased with their officious interposition and efforts
 " to controul my passions ; which had so far got the
 " better of my reason, that I put to death these faith-
 " ful, these steady friends, and took serpents into
 " my bosom ; which, by the poison of their adula-
 " tion, sufficiently appeased the ghosts of those brave,
 " good, loyal, generous, and friendly counsellors ;
 " bringing the wrath of heaven on my head, and
 " on my unhappy people, who, though innocent,
 " suffered for my crimes.

" I sat out in blood, and governed with a sceptre
 " of iron ; I gave a loose to every desire, and surely
 " Providence never placed a greater monster on a
 " regal throne, to be a scourge to the most profligate
 " nation, though my people deserved another epithet.
 " Hearing of the beauty of king SENIB's daughter,
 " I demanded her in marriage, and her father readily
 " consented. I found fame had not exaggerated in
 " the report of her perfections ; never was beauty
 " more complete ; virtue more severe ; complaisance
 " more obliging ; behaviour more engaging ; modesty
 " more alluring, or majesty, mixed with sweetness,
 " more striking. She had a soul great and noble ;
 " her sentiments were becoming her birth, gene-
 " rous,

rous, free, and elevated; she had a convincing way of reasoning, and, though she frequently offered me her advice, yet it was with so much deference, and with such visible concern for both mine and the public good, that I could not but own myself obliged to her tenderness, notwithstanding her opinion was in opposition to my passions. In a word, she was adored by my subjects, and I thought I possessed in her more than the world could equal. RASAH, for that was the name of this inestimable woman, was soon better acquainted with me than I was with myself; for she had a penetrating judgment, and took all the means in her power to lead me off from those vices which sullied the glory of my throne, and drew upon me the contempt and hatred of my subjects; the former being naturally followed by the latter: for, if once a monarch become despicable, he also falls into the abhorrence of all under him; who cannot but hate those who are their governors, yet who at the same time are incapable of guiding their own actions.

I soon found that my armies were far from being so great a safeguard to my throne as the hearts of my people, of which my vicious courses and cruelties had deprived me, though their loyalty made them bear with me several years, before they endeavoured, by force of arms, to curb my licentious-

"tiousness. At length, indignant at my rapine,
 "cruelty, and lust, NIZAM was induced, by the
 "cries of his harrassed and oppressed countrymen, to
 "take the field for their deliverance. He had been
 "a successful general and a wise counsellor under
 "my father; but on discovering my vicious inclina-
 "tions he retired from court soon after my acces-
 "sion to the throne. This nobleman had a great
 "number of vassals, whom he armed, and being
 "joined by others of his own rank, he soon found
 "himself in a condition for making head against me.
 "Upon the first news of this rebellion, I drew out
 "all my forces, resolved to chastise this arch rebel in
 "person. While I was in full march to attack him,
 "I met a messenger, who, in the name of NIZAM
 "and his confederates, made me a sharp remon-
 "strance, though couched in very dutiful terms.
 "This so irritated me, that I ordered his head to be
 "struck off; but RASAH, to whom I could deny
 "nothing, interposed, and saved his life. The sen-
 "tence I pronounced against this messenger caused
 "a general murmur among my troops; they ac-
 "cused me of cruelty in cutting off all manner of
 "accommodation with a justly-incensed people, who
 "had sufficiently proved their loyalty, by submitting
 "so long to be oppressed after a barbarous manner, as
 "was notorious to all the world; and they said the
 "great Creator of the Universe never created men
 "innumerable to gratify the caprice, and hold their
 "lives

" lives at the pleasure of one man. I learned these
 " murmurs from my spies, seized, and immediately
 " put to death the chief of the malcontents, contrary
 " to the advice of RASAH, who begged me to dis-
 " semble the knowledge of them, and endeavour, by
 " lenity, to gain the hearts of my army. The
 " severity of this execution occasioned great deser-
 " tions; the next night one half of my troops went
 " over to the rebels. Three days after I encamped
 " on a large plain, and resolved, notwithstanding the
 " great advantage they had by their numbers, to at-
 " tack them. I accordingly made a disposition,
 " and was leading them to engage, when NIZAM
 " advanced, and, with a loud voice, desired me to
 " take compassion on myself and a wretched people,
 " whom I had driven to these extremities for self-
 " preservation.

" The principal nobility of my court begged I
 " would think of an accommodation, as it was im-
 " possible for me to resist numbers so far superior to
 " mine, led by so brave and experienced a soldier.
 " RASAH joined in the same petition; but it was
 " preaching to the winds. I was so enraged at
 " the insolence of NIZAM, that I breathed nothing
 " but revenge, and ordered the foremost rank to
 " begin the attack. They marched directly up to
 " the enemy's camp, but, instead of attacking, they
 " saluted them, and fell into their ranks. In a word,

C 4

" my

" my whole army, to a man, deserted me, and I
 " was, with RASAM, and fifty other of my wives,
 " taken prisoner by NIZAM; for my women pre-
 " vented my putting an end to my life, as I at-
 " tempted to do. In this condition NIZAM ap-
 " proached me, and, prostrating himself, said, Sir,
 " do not imagine you are in the hands of your ene-
 " mies, but in those of your most faithful servants
 " and most loyal subjects; not as a prisoner, but as
 " our lawful monarch, to command and to be obey-
 " ed. We have but one humble request to make to
 " you, which is, to exert those talents with which
 " you are endowed, and hearken to the admonitions
 " of your own reason.

" NIZAM, said I, these professions of loyalty suit
 " ill with our respective circumstances. The pro-
 " stration of a rebel, who holds his sovereign cap-
 " tive, can be interpreted in no other way than as
 " derision.

" Far be it from me, replied the old man, to
 " entertain a rebellious thought. No, Sir, I am no
 " rebel, neither are you a captive. Those are the
 " rebels, those are your enemies, who have de-
 " bauched your youth, held your reason captive, and
 " when they had led you to a precipice, as they
 " imagined, meanly deserted you. It is against those
 " that you ought to vent your rage, as they have by
 " their

" their flatteries and rapine made desolate a late-
 " flourishing kingdom: But ~~they~~ shall not escape
 " the punishment due to ~~their~~ accumulated crimes.
 " Saying this, he retired from me, and put to death
 " all those sycophants who had basely betrayed me.
 " After this he came to me with others, who were
 " of my council, and desired I would place myself at
 " the head of the united army, and direct their march,
 " protesting, at the same time, he had nothing but
 " my honour and the public good at heart; begged I
 " would proclaim a pardon for what was past, re-
 " sume the reins of government, admit RASAH to
 " my council, and place a confidence in their unal-
 " terable loyalty. As I looked upon myself as their
 " prisoner, I dissembled my resentments, proclaimed
 " a pardon, took the queen into the council, and
 " directed my march to the metropolis.

" At my arrival, NIZAM desired to retire, and,
 " upon my consenting to his leaving the court, he
 " disbanded his army, and returned with only his
 " ordinary retinue. I found a great alacrity among
 " my subjects, every one striving to excel in their
 " demonstrations of loyalty; but this gave me no
 " ease. I thought myself no better than a prisoner
 " to my subjects; and as I could not digest NIZAM's
 " having taken up arms, and the desertion of the
 " other grandees, I was continually meditating on
 " means to revenge the injuries I imagined had

" been done me, and to regain my lost liberty. A
 " whole year passed, while I was revolving in my
 " mind how to satiate my revenge. At the expira-
 " tion of this time, when I almost despaired of hav-
 " ing it in my power to wreak my vengeance on the
 " hated necks of my enemies, a magician came to
 " court. I received him with open arms, flattering
 " myself that fortune had now put it into my power
 " to obtain my desire.

" To this wretch I unbofomed myself, and told
 " him my anxiety of mind. He advised me to dis-
 " semble my uneasiness, to govern according to the
 " advice of my council, to counterfeit a love for my
 " subjects, and an utter abhorrence of my former
 " life; and he did not doubt but he should find a
 " method of putting my enemies into my hands, and
 " of restoring me to absolute dominion. The palace
 " in which we were none could enter, under pain of
 " death, without my permission; and my council
 " commanded this edict to be strictly observed: in-
 " deed I was as despotic as before in every thing but
 " the power of doing mischief: this restraint how-
 " ever, which could not have been perceived by a
 " good prince, or, at least, would have given such
 " an one no uneasiness, was to me intolerable.

" The magician, whose name was MAROB, was
 " the only man whom I admitted into this palace.
 " He

“ He often passed several days with me here, and I
 “ gave him a virgin of great beauty for his wife.
 “ He found the way to wind himself into my hearty
 “ and I was never easy without him. He often ate
 “ with RASAH, conversed freely with her, became
 “ enamoured of her beauty, and declared to her his
 “ passion. Her prudence concealed this from my
 “ knowledge, though she threatened to acquaint me
 “ with his criminal passion; and this so terrified
 “ him, that he resolved to prevent my revenge.

“ The day he made the ungrateful declaration of
 “ his love to my favourite queen, he came to me,
 “ told me that now was the time to take vengeance
 “ on my enemies; but that I must be entirely guided
 “ by him, or the mischief we designed would fall
 “ upon our own heads, and he should be involved
 “ in my inevitable ruin.

“ Overjoyed at his discourse, I promised punctu-
 “ ally to observe whatever he should enjoin me.
 “ Order then, said he, your hunters immediately to
 “ kill a lion, save the blood, and bring the beast to
 “ your apartment in this palace, and, in the interval,
 “ command that no woman appear in your sight.
 “ This precaution he had taken fearing I might see
 “ the queen, and she discover the villainous attack
 “ he had made upon my honour.

“ My hunters brought, next morning, a lion to
 “ the palace, which they had taken in a toils, and
 “ which was so secured, that the magician received
 “ him alive. Every one was commanded to depart,
 “ and the magician, cutting the throat of the generous
 “ beast, gave me a bowl of the reeking blood, which,
 “ by his orders, I drank off. After this he anointed
 “ me from head to foot, flayed off the lion’s skin,
 “ which taking on the left arm, he led me, by the
 “ right hand, into a garden, which no part of the
 “ palace overlooked, and there, by my own
 “ foolish consent, sewed me up in the spoils of the
 “ beast. He then bid me turn towards the sun,
 “ and prostrate myself three times; in the interim he
 “ made to the door, which gave us entrance into
 “ the garden, and there pronouncing some words
 “ I saw the palace sink with him, and a lake arise.
 “ I ran immediately to the side of the lake, but the
 “ monstrous serpent which you destroyed defended it,
 “ and drove me from the banks. I was going to
 “ exclaim against this vile treachery, and to tear off
 “ the lion’s hide; but I found my voice changed to
 “ a terrifying roar, and that I only tore my own
 “ flesh. Convinced of my unhappy metamorphosis,
 “ I flew to the woods, and, in despair, threw myself
 “ under the shade of a large cedar, lamenting my
 “ foolish credulity, which had brought me into so
 “ wretched a condition. Above five years I ranged
 “ the solitary forests, often visiting the lake; but
 “ found

" found all access to it impossible, by the vigilance
 " and fierceness of the serpent. At the end of
 " five years, as I lay stretched at the foot of a
 " large cedar, on a sudden the earth shook all around
 " me, and a voice, like thunder, after calling me
 " three times by my name, said, " Art thou more
 " stupid than the beast into which thou art changed?
 " Or art thou desirous of recovering thy pristine
 " form?" I immediately said within myself, O that
 " it were possible! I found my inmost thoughts were
 " known; and answered, O what or whoever thou
 " art, that givest me this dawn of hope, continue
 " thy beneficence, and direct me how I may recover
 " the form and society of man. The voice answer-
 " ed, " Dost thou think thyself worthy, who, whilst
 " thou wert a man, nay, even the chiefest of men,
 " degenerated into the most cruel of savages, by cast-
 " ing from thee the distinguishing faculty between
 " man and beast, and gratifying thy passions like the
 " latter? Wert thou sensible of, or thankful for the
 " advantages Providence gave thee above other
 " mortals? Instead of praising, didst thou not in-
 " sult the benevolent hand which heaped such
 " blessings upon thee?" I was thunderstruck with
 " this reproach, which set all the enormities of my
 " life full in my view, and made me incapable of a
 " mental reply. The voice proceeded: " Couldst
 " thou view the order of nature, the creation of the
 " heavens

" heavens which are thy covering, of the earth
 " which bore and fed thee, of the brute beasts which
 " were subject to thee; couldst thou consider thy
 " own wonderful form, and be so stupid as to
 " imagine these to be all the effects of chance, or
 " that they existed of themselves? If reason rejects
 " these absurdities, does it not, at the same time, tell
 " thee, they must derive their existence from some
 " superior Being able to produce them? Does not
 " their production evince the omnipotence, and their
 " disposition the omniscience of such a Being? Could
 " any other motive but his own beneficence be the
 " productive cause of the universe? and ought not
 " his creatures, who owe their being to his bounty,
 " who are supported by his mercy, are protected by
 " his power, and know not only the conveniences,
 " but enjoy the pleasures of life, to make him the
 " grateful return of thanks and praise? Learn, thou
 " king of SIAM, that this first Being, whose will
 " made, can also destroy this stupendous frame;
 " and that he can with the breath of his mouth
 " annihilate, not only kings and princes, but the
 " whole race of mankind, dissolve the heavens and
 " earth, and reduce them to their primitive nothing.
 " Thy crimes, not thy credulity, have drawn upon
 " thee thy present misfortunes; but the greatest that
 " could have attended thee has been averted by his
 " interposing power, who never deserted distressed
 " virtue."

"virtue.' The voice then acquainted me with the
 "magician's criminal love, and his having assumed
 "my form to deceive the virtuous RASAH, by
 "which means he had infallibly perpetrated his
 "villainous designs, but that every time he ap-
 "proached her bed, Providence caused a heavy sleep
 "to fall on him; that the lake and serpent were
 "the effects of his magic, and that when I had ex-
 "piated my crimes by my sufferings, and effaced
 "the memory of them by my repentance and resolu-
 "tion to offend no more, the great Creator of the
 "Universe would shew me mercy, and restore me
 "to my former state.—Here the voice ceased, and
 "I, prostrating myself, licked the dust of that earth,
 "which my stupid ingratitude had rendered me un-
 "worthy to tread. I made a retrospection of my
 "past life, which now gave me the utmost detesta-
 "tion, awakened in me a sincere penitence, and
 "made me resolve, if Providence should ever restore
 "me, to employ my life entirely in making amends
 "for my former dissolute actions. Three times a
 "day I prostrated myself before that tremendous
 "Being who governs all things; I repented of my
 "wickedness, owned, with sincere humility, his
 "justice, and, with a heart truly grateful, returned
 "my thanks and praise for his remembering mercy
 "while he inflicted punishment, and implored a
 "continuance of his protection for RASAH. About
 "ten

" ten months after I had heard the voice, as I was
 " prostrate and adoring the Ruler of the world, I was
 " bid to arise, and follow carefully a curling dust which
 " a gentle breeze carried along the plain, for that
 " Providence had heard my fervent prayers, and the
 " time was come for my deliverance; that I should
 " be attacked by the serpent, but must trust in the
 " God of nature, take care the severed pieces of
 " the serpent, which two men sent to deliver me
 " should hew in pieces, did not rejoin, and if either
 " of us were defiled with the envenomed blood of
 " the monster, to use the herb which I then trod
 " upon; that after the serpent was destroyed, I
 " should plunge into the lake, and Providence would
 " put my enemy into my hands.

" This is my story; and nothing now remains
 " but to adore the omnipotent Father of the Uni-
 " verse, and return you, whom he hath made the
 " instruments of my deliverance, my sincerest
 " thanks."

After a short stay at the king of SIAM's court,
 the Prince and the Hermit returned to their solitary
 habitation, loaded with presents, and, having re-
 freshed themselves, the Hermit thus addressed him-
 self to the prince: " You have very lately, Sir, seen
 " an example of resignation in a mighty prince,
 " and

"and the happy consequences of his patiently sub-
 "mitting to the will of the All-powerful Creator.
 "When we duly consider that we are his creatures,
 "entirely at his disposal, and that nothing can with-
 "stand his unlimited power, we shall find that the
 "most prudent course we can take to mitigate our
 "sorrows, and alleviate the burden of our misfor-
 "tunes, is to submit with humility to whatever he
 "shall think proper to lay upon us; make a severe
 "scrutiny into the actions of our past lives, and
 "examine which of them has brought our punish-
 "ment upon us; for, as he does not delight in the
 "miseries of his creatures, we may be sure they
 "are no more than the just consequences of our
 "offences, which his mercy is always ready to
 "pardon on our sincere repentance. Let this in-
 "stance, therefore, my prince, be never from your
 "thoughts; write it on your heart in the most legible
 "characters, that vice may never make you swerve
 "from the paths of virtue, nor pleasure tempt you
 "to forget the omnipotent Creator of the Uni-
 "verse."

GREGORY THE HERMIT.

A MORAL TALE.

HAPPINESS is the wish of every individual. It is pursued by the wise and the foolish, the wealthy and the indigent; and, though the attempt is generally unsuccessful, it is continued with avidity till death closes the scene, and puts a period at once to our hopes and our labours. We should indeed be oftener successful did we search for Happiness where she may be found, in a mediocrity of the gifts of fortune, and in the smiling valley of Content. But, dazzled with the fascinating glare of riches, and the ostentatious parade of power, we seek her in places where she was ever a stranger, and at last, when it is too late to correct our error, we are convinced that we have been deluded by a phantom, and pursued a fleeting insubstantial shadow. In the sequestered cottage of the peasant, whose humble roof invites not the traveller's approach, she is often a constant guest, while she flies the gilded palaces of the rich, the voluptuous, and the powerful.

Near the verge of MOUNT ÆTNA, lived GREGORY the Hermit. A cave formed by nature, and

and improved by the hand of industry, served for his hermitage, and defended him from the sultry heats of the meridian sun in summer, and the inclement blasts of the wintery storms. A small garden, tilled by his own hand, furnished him with plenty of fruits and vegetables, and a crystal rivulet, that murmured down the mountain's side, afforded him water to slake his thirst. Free from the noisy clamour of the busy multitude, he contemplated the works of Providence, and adored that powerful Being who presides over the universe. The pleasing labours of his garden, joined with temperance, procured him an uninterrupted series of health: he was a stranger to the pains and nervous langours that are the constant attendants on a life of voluptuous pleasures. Refreshed with sleep, and free from the uneasy sensations of a troubled conscience, he rose with the sun, and joined the feathered tenants of the shade in their morning songs of gratitude and joy.

A few miles below the hermitage of GREGORY stood the gaudy palace of ALPHONSO the Rich. Immersed in luxury, and a slave to pleasure, he felt at thirty the debilities of extreme old age. He sometimes visited the cell of the hermit; but, instead of being charmed with the calm pleasures he enjoyed, he pitied, what he called, his forlorn condition, and invited him to his palace, where joy and mirth had fixed their abode. "All pleasures, unless blended with
" the

“the blessing of health,” replied GREGORY, “are
“vain and delusive. We purchase mirth too dear
“at its expence, and make a very imprudent choice,
“when we prefer the fleeting joys of a moment to
“those which are permanent and which continue
“through life. The calm blessings of uninterrupted
“health, and the placid comforts of a mind at ease,
“are not to be bartered for the noisy joys of riot and
“excess; which, if they please for a moment, leave
“a sting behind them, that imbitters the remaining
“portion of life. But such is the perverseness of
“human nature, that the pleasures of the present
“moment only are chosen. Deaf to the voice of
“reason, and careless of futurity, the votaries of
“pleasure sacrifice at once their health and their
“prospect of distant happiness, to the delusive plea-
“sures of an hour, which cloy even in the moment
“of enjoyment. The period may perhaps arrive,
“when you yourself shall be convinced of these im-
“portant truths; and if this should ever happen, you
“will consider this as the happiest incident of
“your life.”

The Hermit had hardly finished his remarks, be-
fore the mountain shook from its foundation—a suffi-
cient indication that a dreadful eruption was at hand.
ALPHONSO was struck with astonishment, and, with
all the marks of terror in his countenance, fixed his
eyes stedfastly upon GREGORY, but without utter-
ing

ing a word. A second convulsion, more dreadful than the first, attended with a noise much louder than thunder, again roused his attention. He turned his eyes toward the summit of the mountain, and remained fixed as a statue. The shocks were repeated, a torrent of burning lava issued from the crater, and rolled down the mountain in a deluge of fire.

Rouzed from his reverie by the approaching danger, ALPHONSO retired with the utmost precipitation to his palace, which he hoped would protect him from the burning flood. Very different was the behaviour of GREGORY. Calm and unmoved amidst the dreadful concussions, he beheld the fiery stream with that tranquillity which innocence and a life of virtue only can inspire. The burning river glided at a considerable distance from the hermitage, as if it respected the abode of piety and benevolence, while it spread the most dreadful desolation over the adjacent country. ALPHONSO's palace stood directly in its course, and was in a moment levelled in the dust. The abode of noisy mirth was buried beneath the fiery torrent, and the very place of its situation was lost for ever.

ALPHONSO himself escaped the dreadful conflagration; but his emaciated frame, unable to support the dreadful shock, sunk beneath the weight of his own fears. The remembrance of his former
life

life filled him with horror; but, before he closed his eyes for ever, he acknowledged the justice of his punishment, implored the mercy of the Being whose power he had hitherto contemned, and with his last breath acknowledged, that the paths of virtue only are the paths of peace.

CALUMNY.

CALUMNY.

WOUND not the soul of a departed man,
 'Tis impious cruelty; let justice strike
 The living, but in mercy spare the dead.
 And why pursue a shadow that is past?
 Why slander the deaf earth that cannot hear,
 The dumb that cannot utter? When the soul
 No longer takes account of human wrongs,
 Nor joys nor sorrows touch the mould'ring heart,
 As well may you give feeling to the tomb,
 As what it covers—Both alike defy you.

 DEATH.

LET the earth cover and protect its dead,
 And let man's breath thither return in peace
 From whence it came; his spirit to the skies,
 His body to the clay of which 'twas form'd,
 Imparted to him as a loan for life,
 Which he and all must render back again
 To earth, the common mother of mankind.

BATH-

BATHMENDI;.

OR,

THE SEARCH AFTER HAPPINESS.

A TALE.

IN the reign of one of the Kings of PERSIA, whose name history has not preserved, a merchant of BALSORA, having sustained great losses by several unsuccessful ventures, retired, with the remains of his fortune, to the borders of the province of KOUSISTAN, where he bought a small house and farm. The troubles he had experienced shortened his days; and, perceiving himself near his end, he called for his four sons, and addressed them in the following words: “My children, I have no wealth to leave you, except this house, and the knowledge of a secret which it was not proper I should reveal to you till now. During the days of my opulence, the Genius ALZIM was my friend; he promised me to take care of you after my death, and divide a treasure among you. This Genius resides some miles hence, in the great forest KOM. Thither

“repair,

“repair, and petition him to bestow this treasure on
“you. But beware how you believe——”

He was prevented by death from saying more. The merchant's four sons, after having buried their father, hastened to the forest of KOM. They enquired for the habitation of the Genius ALZIM, which they easily found, as ALZIM was well known to all the country; for he received all his visitors with the utmost kindness, listened to their complaints, comforted them in their affliction, and supplied them with money when they were in want. But his favours were all bestowed under one condition. Those whom he assisted were blindly to follow his advice. Such was his humour; and none were admitted into his palace till they had solemnly sworn compliance.

This oath appeared of very little consequence to the three eldest sons of the merchant; but the fourth could not help thinking it a very ridiculous ceremony. He, however, determined to go and receive the promised treasure, and to swear with as little scruple as his brothers. But, reflecting on the dangerous consequences which might possibly arise from so indiscreet an oath, and remembering that his father, who often visited this palace, had been engaged all his life in foolish projects, he resolved to secure himself from so much danger, and yet not incur the guilt of perjury. With this view he stopped his ears with wax; and,

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having

having taken this precaution, prostrated himself before the throne of ALZIM.

ALZIM raised the sons of his deceased friend from the ground, embraced them, spoke to them of their father, and shed tears when he repeated his name. He then ordered a large coffer, full of darics, to be brought. "This," said he, "is the treasure I design for you. I shall divide it among you, and afterwards inform each what he must do to become perfectly happy."

TAI heard nothing the Genius said, but observed him attentively, and imagined he perceived, in his countenance and manner, an air of cunning and malignity. However, he received with gratitude the portion of the treasure assigned him. ALZIM, after having thus enriched them, addressed them with the greatest seeming affection.

"My dear children," said he, "your good or evil fortune must depend on your meeting, as soon as possible, with a certain being named BATHMENDI*, who is much spoken of by every body, but known to very few. Wretched mortals are indeed perpetually in search of him, but have no one to direct them where he may be found: I will inform each

* BATHMENDI in the Persian language signifies Happiness.

"of you." At these words, ALZIM took BEKIR, the eldest of the four brothers, aside. "My son," said he, "thou art born with great natural courage, and prodigious talents for war. The King of PERSIA has just sent an army against the Turks! join that army; thou wilt find BATHMENDI in the camp of the Persians."

BEKIR returned thanks to the Genius, and burnt with impatience to depart.

ALZIM then made a sign for MESROU, the second son, to approach. "You possess wit, address, and a disposition for successful dissimulation," said he; "take the road to ISPAHAN; BATHMENDI is at court."

He next called the third brother, who was named SADDER. "You," said he, "are endowed with a lively and fertile imagination: you see objects not as they really are, but as you would wish them to be; you often discover marks of genius, though not always of common-sense: you will become a great poet. Take the road to AGRA: you must seek BATHMENDI among the wits and beauties of that city."

TAI advanced in his turn, and, thanks to the wax, heard not a word that was said. It has since

been known, that ALZIM advised him to become a dervise.

The four brothers having returned thanks to the Genius, their benefactor, went back to their habitation. The three eldest thought of nothing but BATHMENDI. TAI, having unstopped his ears, heard his brothers arranging every thing for their departure, proposing to sell their house to the best bidder and divide the money. TAI requested he might be allowed to purchase: accordingly the house and farm were appraised. TAI paid each brother his share out of his money, wished them all possible happiness, embraced them tenderly, and remained, alone, in the house of his father.

He then resolved to execute what he had long purposed. He had entertained a constant passion for the beautiful AMINA, the daughter of a neighbouring peasant. AMINA was lovely and discreet. She managed the household affairs of her father, was the comfort of his old age, and requested only two things of the gods; the first, that her father might long live; and the second, that she might become the wife of TAI. Her prayers were heard. TAI asked and obtained her in marriage. The father of AMINA came to live with TAI, and teach him the art of cultivating his lands to the best advantage.

TAI

TAI had still some of the gold he received from the Genius remaining. This he employed to extend his farm and purchase a flock of sheep. His lands doubled their value, and the fleeces of his sheep increased his wealth. Plenty reigned in the house of TAI; and as he was industrious, and his wife frugal, each year added to their income. AMINA brought him a child every ten months. A numerous progeny ruin the idle inhabitants of cities; but they are the wealth of the husbandman.

At the end of six years, TAI was father to seven of the finest children in the world; husband to a good and virtuous wife; son-in-law to an old man equally respectable and amiable; possessed of many slaves, and much cattle; and at once the richest and happiest farmer in KOUSISTAN.

In the mean time the three brothers continued their search after BATHMENDI.

BEKIR arrived at the camp of the Persians, presented himself to the Grand Visier, and requested to be employed among the troops destined to the hottest service. His appearance and spirit pleased the Visier, who gave him a command in a company of horse. A few days after a bloody battle was fought, and BEKIR performed wonders: he saved the life of his own commander, and took the general of the enemy pri-

soner with his own hand. The camp resounded with his praises ; the soldiers styled him the HERO of PERSIA, and the grateful Visier raised his deliverer to the rank of a general officer.

“ALZIM was right,” said BEKIR. “Here fortune waits me ; every event gives me a certainty that I shall now soon meet with BATHMENDI.”

The glory of BEKIR, and especially his sudden advancement, excited envy and discontent among the Satraps. Some came to ask him after his father, complaining how much they had suffered by his bankruptcy ; others pretended that his mother had been one of their slaves ; and all refused to serve under him, because they were his elders.

Thus had BEKIR's success rendered him miserable. He lived in solitude, always a prey to mistrust, and in continual expectation of receiving insults, which, though he might revenge, he could not prevent. He regretted the time when he was only an undistinguished cadet, and wished impatiently for the end of the war. In the mean time the Turks, reinforced by fresh troops, and under the conduct of a new general, attacked the army which BEKIR commanded.

This was the opportunity the Satraps had long desired :

desired: they exerted themselves a thousand times more to prevent their commander from gaining the battle, than they had ever done in their lives to obtain a victory. BEKIR defended himself like a lion; but he was neither obeyed nor seconded. The Persian soldiers in vain made resistance; their officers repressed their ardour, magnified their danger, and only persuaded them to fly.

The brave BEKIR, deserted by his troops, covered with wounds, and overpowered by numbers, was taken by the Janissaries. The Turkish general had the meanness to load him with irons as soon as he was in a condition to bear them, and sent him to Constantinople, where he was thrown into a nauseous dungeon.

"Alas!" cried BEKIR, "I begin now to mistrust that ALZIM has deceived me; for I cannot expect here to meet with BATHMENDI."

The war lasted fifteen years, and the Satraps constantly took care to prevent the exchange of BEKIR. He was not released from prison till a peace took place between the two nations.

No sooner was he at liberty than he hastened to ISPAHAN to seek the Vifier, his patron, whose life

he had saved. It was three weeks before he could find means to speak to him; at length he obtained an audience.

Fifteen years imprisonment makes a great alteration in the appearance of a handsome young man. BEKIR no longer looked the same, nor did the Visier know him: at last, however, by carefully recalling to mind all the different events of his glorious life, he recollected that BEKIR had formerly rendered him some little service.

"Yes, yes, my friend," said the Visier, "I remember you; you are a brave man; but the state has suffered greatly; a long war and numerous expences have exhausted our finances. However, call again; I will think of you, I will endeavour——"

"Alas! my Lord," cried BEKIR, "I am in want of common necessities; nay, during the last fortnight which I spent in procuring admission to your presence, I must have perished with hunger, had it not been for an old comrade who shared his pay with me."

"It was very lucky you met with him," replied the Visier; "yours was a very affecting case. I will mention you to the Soldan: call on me again. You know how much I esteem you."

So

So saying, he turned his back; BEKIR came, as ordered, again and again, but found all admittance barred: he therefore quitted, in despair, the palace and the city, resolving never to enter either of them more.

He had not proceeded far before he laid himself down, under a tree, on the banks of the ZENDERON, and reflected on the ingratitude of Visiers, on all the calamities he had already experienced, and on those with which he still was threatened.

At length, no longer able to support these melancholy ideas, he suddenly arose, determined to throw himself into the river, when he found himself caught hold of, and embraced, by a poor ragged wretch, who bathed him with his tears, exclaiming, with great emotion, "Yes! it is my brother! It is my brother BEKIR!" BEKIR turned, looked, and beheld MESROU.

Every one, no doubt, experiences pleasure at meeting with a brother whom it is long since he has seen; but a disconsolate fugitive, without fortune, without friends, thinks he beholds an angel descended from heaven when he unexpectedly finds a brother he loves.

Such were the feelings of BEKIR and MESROU.

They embraced with extacy, mingled their tears, and, after the first moments of tenderness, surveyed each other with astonishment and sorrow.

“Are you also in distress?” cried BEKIR. “This,” replied MESROU, “is the first happy moment I have experienced since we parted.”

At these words the two unfortunate brothers again wept, again embraced, with the utmost emotion: and MESROU, seating himself near BEKIR, thus began his history.

“You must remember that fatal day on which we went together to the Genius ALZIM. He, perfidious being, told me I should meet at court with that BATHMENDI I was so desirous to find. I followed his pernicious advice, and soon arrived at ISPAHAN. I there became acquainted with a young female slave, who belonged to the mistress of the first secretary of the Grand Visier. This slave conceived a passion for me, and introduced me to her mistress, who, finding me younger and handsomer than her lover, took me into her house, pretending I was her brother.

“The new brother was soon presented to the Visier, and not long after promoted to an employment in the palace.

“I had

" I had nothing to do but accept what fortune was
 " so ready to throw in my way, and remember to
 " what I owed my advancement. As the Sultan's
 " mother was old and ugly, and possessed of great
 " influence, I took care to pay my court to her assidu-
 " ously. She admitted me to enjoy the same friendship
 " I had experienced from the slave and her mistress.

" From that moment riches and honours were show-
 " ered thick upon me. The Sultana procured for
 " me from the Sophi every profitable and honour-
 " able office. The Monarch himself had conceived
 " the greatest affection for me: he was fond of my
 " company, because I flattered him with address and
 " always gave him the advice I knew would best
 " please him.

" This behaviour soon succeeded to my wish. At
 " the end of three years I saw myself, at once, prime
 " minister, favourite of my Sovereign, and the lover
 " of his mother: possessed of authority to appoint or
 " displace Vissiers, disposing of every thing by my in-
 " terest, and receiving, every morning, all the great
 " men of the empire at my levee, who were happy
 " if they could but obtain a smile of encouragement.

" In the midst of so much good fortune I was
 " surpris'd that I had not met with BATHMENDI.
 " I seem to possess every thing I can desire, cried I,

" and how is it that I cannot yet find BATH-
 " MENDI? This idea, and the constraint and mistrust
 " in which I passed my life, poisoned all my plea-
 " sures. The older the Sultana grew the less easily
 " was she pleased; and the duty imposed on me by
 " my gratitude grew every day more disagreeable.
 " Her tenderness for me became my torment, our
 " meetings were spent in fits of passion, and re-
 " proaches of ingratitude; which were succeeded by
 " tears and caresses a hundred times more insupport-
 " able than her reproaches.

" My elevated station procured me a thousand
 " flatterers, and a hundred thousand enemies. For
 " every favour I granted, I received unwilling thanks
 " from one whom I had obliged, and open curses
 " from a thousand whom I had disappointed. My
 " generals were defeated, and their mistakes attri-
 " buted to me. When the Sophi acted so as to
 " please the people, he had all the honour, and
 " when he acted otherwise his misconduct was im-
 " puted to me. In short, I was detested by the
 " multitude and abhorred by the court. I was in-
 " sulted by a hundred libels. My master was fre-
 " quently out of humour, the Sultana never pleased,
 " and I seemed less likely than ever to find BATH-
 " MENDI.

" To put the finishing hand to all my misfor-
 " tunes,

"times, the Sophi conceived a passion for a young
"Mingrelian slave. The courtiers eagerly hoped
"to see the mistress displace the minister. I warded
"off this stroke, by forming an alliance with the
"Mingrelian beauty, and by flattering and encour-
"aging the Sophi in his passion.

"His love, however, increased to so violent a de-
"gree that he determined to marry his mistress, and
"asked me my advice. For some days I avoided
"giving any answer.

"The Sultana, who feared she must lose her
"power if her son should marry, sent to let me
"know, that unless I prevented the intended nup-
"tials she would have me assassinated the very day
"the ceremony took place. An hour after, the Min-
"grelian came herself to declare, that unless I ad-
"vised the king to marry her the next day, she would
"have me strangled the day after.

"My situation was embarrassing; I had my choice
"whether I would die by the cord, or by poison,
"or save myself by flight. I determined on the
"latter, and, having disguised myself in the manner
"you see, made my escape from my palace, with a
"few diamonds in my pocket, which will serve to
"maintain myself and you in some remote corner
"of

"of HINDOSTAN, far from all Sultana mothers,
"Mingrelian beauties, and treacherous courts."

BEKIR then, in his turn, related his adventures to MESROU. They both agreed, that the wisest step they could take would be to return to KOUSISTAN, to their brother TAI, where the diamonds of MESROU would be sufficient to support them the remainder of their lives. Having thus determined, they took the road to KOUSISTAN, and journeyed several days without meeting with any adventure. As they were crossing the province of FARSISTAN, they arrived, toward evening, at a small village, where they intended to pass the night. It happened to be a holiday, and as they entered the village, they saw several children belonging to the inhabitants returning from walking. They were under the conduct of a schoolmaster meanly habited, who walked with his eyes fixed on the ground, and appeared to have his thoughts employed on some melancholy subject. The two brothers, having considered him with some attention, perceived, with great surprise, that it was their brother SADDER.

After the first transports at such an unexpected meeting had subsided, "What," cried BEKIR, "is
"it thus genius is rewarded!"

"You

"You see," replied SADDER, "it is not rated above its value. The truth affords ample scope for philosophical reflection which, to be sure, is a great consolation."

Having said this, he conducted his scholars home to their parents, and taking BEKIR and MESROU to his cottage, cooked a little rice for their supper: then, after having heard their adventures, thus began to relate his own:

"The Genius ALZIM, who, as I strongly suspect, delights maliciously to sport with the passions of men, advised me to seek that never-to-be-found BATHMENDI in the great city of AGRA, among the wits and beauties of that metropolis. To AGRA, therefore, I went, and determined to make myself known by some production of consequence.

"Hope and industry were expeditious, and my work appeared. It contained a complete course of all human sciences, in one small volume of about 50 or 60 pages, divided into chapters. Each chapter contained a tale, and every tale completely taught a science. My book had prodigious success.

"Some criticisms appeared against it, alledging that it was too prolix; but it was bought up by all the fashionable

"fashionable world, a circumstance which suffi-
 "ently sweetened the gall of criticism. My book
 "rendered me famous: I was sought after and wel-
 "comed in every company that pretended to wit.
 "Whatever I said was received with admiration,
 "nothing was talked of or regarded but myself, and
 "the favourite Sultana wrote me an ill-spelled bil-
 "let to invite me to court.

"This, said I, is something. ALZIM has not
 "deceived me, my glory is at its height. I am
 "going to court, and shall find more certain methods
 "than artifice and intrigue to preserve myself in
 "favour. I shall please—I shall captivate! I shall
 "certainly find BATHMENDI.

"The reception I met with in the palace of the
 "great Mogul equalled my most sanguine wishes.
 "The favourite Sultana openly declared herself
 "my patroness, presented me to the Emperor, re-
 "quested me to make verses, enriched me with pen-
 "sions, admitted me into the number of her most
 "intimate friends, and swore to me, a hundred times
 "in a day, that nothing should diminish her esteem.

"I, in return, gave myself up to all those grateful
 "emotions which might naturally be expected to
 "arise from a disposition so warm as mine. Secretly
 "I vowed to devote the remainder of my life to cele-

" brate my benefactress, and wrote a poem in honour
 " of her, in which the beams of the sun were eclipsed
 " by the splendor of her eyes; and the vivid colours
 " of ivory, coral and the pearls of the Persian
 " Gulph, excelled by the beauties of her complexion,
 " lips, and teeth.

" These delicate praises I had no doubt would for
 " ever secure me her protection. I now imagined
 " the happy moment was arrived when I was to meet
 " with BATHMENDI: but my protectress just then
 " embroiled herself with the Visier, about the govern-
 " ment of a province which she had bestowed on the
 " son of one of her favourites, and solicited the Empe-
 " ror to banish the insolent minister who had dared
 " to deny her request.

" The Emperor however, who had a great esteem
 " for the Visier, refused her favourite: she was there-
 " fore determined to concert a regular plan that
 " might ensure his destruction. I was chosen to pro-
 " mote her designs, and received orders to compose
 " and publish a severe libel against the object of her
 " hatred.

" The desired libel was soon written; that was
 " not difficult. It was also well written, for that
 " also is easy: and it was read with avidity, as such
 " productions always are.

" The

“The Visier presently knew I must be the author;
 “he immediately repaired to the favourite, and carried her the appointment he had at first refused,
 “with an order to the treasury for a hundred thousand
 “darics, asking nothing, in return, but that I should
 “be sacrificed to his resentment, and condemned to
 “die in a dungeon.

“It is of no great consequence, replied the favourite, what becomes of that wretch; and I esteem myself too happy to be able to oblige you in any thing. I will certainly deliver the insolent fellow into your hands, who has dared thus to defame, to villify you, contrary to my express commands.— Fortunately one of her slaves, who was present, came immediately to give me an account of this conversation, and I had just time enough to escape.

“Since that time I have wandered over all HINDOSTAN, subsisting by writing romances, making verses, and labouring for the booksellers, who cheated me; and, more suspicious of my want of abilities than their own want of generosity, continually found fault with my matter and style.

“When I was wealthy my works were without equal; but so soon as I became poor, every thing I wrote was treated with contempt, or at best with indifference. At length, tired of instructing
 “the

"the world, I thought it preferable to become a
"schoolmaster in this little village, where I eat
"brown bread, and have no hopes of ever finding
"BATHMENDI."

"It depends on yourself to be removed from so
"disagreeable a situation," said MESROU. "You
"may return with us to KOUSISTAN, where a
"few diamonds which I have about me will secure
"us a quiet and comfortable subsistence."

It was no difficult matter to persuade SADDER
to comply with this advice, and the next morning
the three brothers left the village before it was light,
and took the road to KOUSISTAN.

On the last day of their journey, and when they
were not very far from the house of TAI, the ex-
pectation of seeing their brother consoled them for
all their misfortunes. But their hope was mingled
with fear. "Perhaps," said they, "we shall not find
"him. We left him poor, and it cannot be expected
"he should have found BATHMENDI, since he was
"not in a condition to seek him."

"I must confess," said SADDER, "I have often
"thought of that BATHMENDI so much talked of
"by ALZIM, and am strongly inclined to suspect the
"Genius merely meant to ridicule us. BATHMENDI
"does

“ does not, nor ever did exist ; for since my brother
 “ BEKIR could not meet with him when he com-
 “ manded the Persian army ; since MESROU could
 “ never hear of him while he was the favourite of
 “ a powerful Monarch ; since I myself knew nothing
 “ of him when my reputation and fortune were at
 “ the highest, I cannot help mistrusting that this
 “ BATHMENDI is merely an imaginary being ; a
 “ chimera, which men hunt after from their natural
 “ propensity to believe in every absurd fable.”

He was proceeding in his demonstration that
 BATHMENDI had no existence, when a band of
 robbers rushed from behind the rocks among which
 the road winded, and commanded them to strip. BE-
 KIR endeavoured to make some resistance, but was
 soon disarmed, and four of the banditti, holding
 poinards to his breast, quickly divested him of all
 his habiliments ; while their companions did the
 same by MESROU and SADDER.

This business was dispatched in an instant ; after
 which the chief of the robbers wished them a good
 day, and left them all three naked in the middle of the
 highway.

“ Here is an additional proof of what I advanced,”
 said SADDER. “ The rascals,” cried BEKIR, “ have
 “ taken

"taken away my sword."—"And my diamonds," added MESROU, in a tone truly sorrowful.

It was now night; the three unfortunate adventurers therefore made all possible haste to reach the house of their brother; at length they arrived at his dwelling, the sight of which brought tears into their eyes. They stood some time at the door, and dared not knock: all their fears and uncertainty returned.

At last BEKIR mounted on a large stone near the door, and, looking through a crevice in the shutter of the window, perceived a neat little room simply furnished, and his brother TAI sitting at table in the midst of his children, who were eating, laughing, and prattling all together. On his right sat his wife AMINA, feeding her youngest child; and on his left, an old man of a mild and cheerful countenance, who was just then offering TAI a glass of wine.

BEKIR, at this sight, sprang with transport into the arms of his brothers, and knocked at the door with all his might. A servant came to open it, who, seeing three men entirely naked, cried out greatly terrified.

TAI hastened to the door, the strangers folded him in

in their arms, and called him brother. At first he was greatly alarmed; but presently, convinced they were no other than BEKIR, MESROU, and SADDER, he returned their embraces with equal ardour, and bid them heartily welcome to his habitation. The children all gathered round them, and every one, except the old man, left the table. TAI, having furnished his brothers with cloaths, introduced them to his wife, and made them kiss the children.

“Alas,” cried BEKIR, much affected, “the happiness of your condition makes us amends for all that we have suffered. From the instant we left you, our lives have, in fact, been one continued series of misfortunes; nor have we once seen that BATHMENDI we so eagerly sought.”

“I can readily believe you,” replied the old man, who still continued at table; “for I have never stirred from this place.”

“How!” cried MESROU, “are you”—“I am BATHMENDI,” replied the aged sire. “It is no way wonderful you should not know me; you who have never seen me before: but enquire of TAI, the amiable AMINA, or any one of these little children: not one of these but is well acquainted with my person. Fifteen years have I now resided with them, and made their house my
“home,

“ home, without ever quitting it, except for a single
 “ day, when AMINA lost her father: but I returned
 “ and made them a promise never to depart more.
 “ If you are willing, gentlemen adventurers, it will
 “ be no difficult matter for you to cultivate an ac-
 “ quaintance with me. I remain quiet in my corner,
 “ an enemy to dispute and noise.”

The three brothers now offered with great eager-
 ness to embrace the old man.

“ Softly,” cried he. “ I am no friend to these
 “ violent emotions: my frame is too delicate to sup-
 “ port them. Besides, it is necessary to be friends
 “ before we proceed to such passionate caresses;
 “ and if you wish my friendship, do not express
 “ yourselves with exaggeration. I value liberty
 “ much more than politeness, and am an utter enemy
 “ to every thing immoderate.”

So saying, he arose, gave each of the children a
 kiss, courteously saluted the three brothers, and,
 kindly smiling on AMINA and TAI, retired to his
 chamber.

TAI sat down to table with his brothers, and or-
 dered beds to be prepared for them. The next day
 he shewed them his fields, his flocks, his instru-
 ments

ments of tillage, and enumerated to them the pleasures he enjoyed.

BEKIR expressed a wish to begin working that very day; he was therefore the first who became the friend of BATHMENDI.

MESROU, who had been prime minister, became the bailiff of the farm; and the poet was employed to carry to market and dispose of their corn, wool, and milk; in which employment his eloquence proved very serviceable, and rendered him no less useful than his brothers.

At the end of six months they all became perfectly familiar with BATHMENDI, and their remaining days were passed in tranquillity and happiness.

TO SYMPATHY.

CAN sorrow meet one pitying tear
 To blunt its rigid smart?
 Can heartfelt woe obtain a sigh
 To ease its aching heart?

Ah me!—the world unheeding sees
 My woe-worn body bend
 Beneath hard fortune's cruel frown,
 Nor seeks relief to send.

My God! when will my sorrows end?
 Where shall I Pity find
 To speak one word of joy, and ease
 The anguish of my mind?

Will Riches bend to hear my tale,
 And comfort seek to give?
 Will youth or age attend my plaint,
 And kindly bid me live?

Ah me! too well I know the boon
 That Riches would bestow;
 With cruel taunt they bid me fly,
 Nor let them hear my woe.

To you, ye few, whose placid mien
Bespeaks a tender heart,
I fly for refuge—seek relief;
Oh, add not to my smart!

That Being, who his blessing gives
To all that seek his way,
Will guide your steps to sweet repose
And everlasting day.

Then push not from your plenteous board
A needy wanderer—driven
By Fortune's frown to ask a meed
Of you and kindred heaven.

HUMANITY.

HUMANITY.

AH me ! how little knows the human heart
 The pleasing task of soft'ning others woe !
 Stranger to joys that Pity can impart,
 And tears sweet Sympathy can teach to flow.

If e'er I've mourn'd my humble lowly state,
 If e'er I've bow'd my knee at Fortune's shrine,
 If e'er a wish escap'd me to be great,
 The fervent prayer, Humanity ! was thine.

Perish that man that hears the piteous tale
 Unmov'd ; to whom the heart-felt glow's unknown,
 On whom the widow's plaints could ne'er prevail,
 Nor made the injur'd wretch's cause his own.

How little knows he the extatic joy,
 The thrilling blifs of cheering woe and despair !
 How little knows the pleasing warm employ
 That calls the grateful tribute of a tear !

The splendid dome, the vaulted roof to rear,
 The glare of pomp and pride, be, Grandeur ! thine ;
 To wipe from Misery's eye the wailing tear,
 And sooth th' oppressed orphan's woes, be mine.

Be't mine the blush of modest worth to spare,
To change to smiles Affliction's rising sigh,
The kindred warmth of charity to share,
Till joy shall sparkle from the tear-fill'd eye.

Can the loud laugh, the mirth-inspiring bowl,
The dance, or choral song, or jocund glee,
Affect the glowing, sympathizing soul,
Or warm the breast, Humanity ! like thee ?

The palid coward's heart thou scorn'st to bear,
Thy seat's the generous bosom of the brave ;
The same bold warmth that bids the valiant dare,
Bids him the trembling prostrate victim save.

Not all the laurels on great CESAR's brow,
Not all the honours ROME to pay him strove,
Could such a glorious deathless meed bestow,
As the fair wreath that meek-ey'd Mercy wove.

Shall murderous conquest point the path to fame ?
Shall scenes of ravage still employ the Muse ?
And shall not tender Mercy have her claim ?
The palm to her shall still the song refuse ?

Ah no ; the prowess of the hero's sword
(When but to rapine and to waste confin'd),
The shouts of triumph can no name afford,
No title, like The Father of Mankind.

Young

Young AMMON's, or the Swedish CHARLES's fame
May win the wonder of th' unthinking crowd ;
But Reason's sober voice shall still proclaim,
The paths to glory are not wet with blood.

To purge an impious bold offending race,
The stagnate poison-breeding air to cleanse,
Th' indignant Father bids his wrath take place,
A conqueror now, and now a whirlwind sends ;

Relenting then he bids the storms assuage,
And lo ! a TITUS or a BRUNSWICK reigns ;
Justice and mercy bless the happy age,
And Peace and Plenty cheer the smiling plains.

THE SOLITARY SAGE.

A TALE.

SOME little time before the chilling hand of Winter had displayed his icy sceptre, or the frost began to nip the tender herbage, the sun shone frequently bright from a clear autumnal sky, shedding the last beauties of the departing season: the many-coloured woods stood motionless and mute, divested of their verdant robe, and undisturbed by any noise, save here and there the rustling descent of a leaf that had lingered behind its time, or the feeble chirpings of a bird conscious of the approaching rigours of the year.

Invited by the mild solemnity of the scene, and the agreeable company of two amiable friends, I agreed to take a tour round the country adjacent to the city of BATH, where I then resided. It was about noon when we left that city; having proceeded a few miles in our tour, we struck off from the high road, and, after passing through various turnings and windings, found ourselves in the middle of a small valley, bordered by the river AVON on one side, and by a gentle rising hill on the other. From the side

of

of the hill ran a small brook, bubbling to the valley over a pebbly bottom, to discharge itself into the AVON ; and on the brow of the hill we observed a small tuft of trees, embracing in their bosom a low-built mansion, almost buried from the eyes of mortals.

The situation of this solitary dwelling engaged our attention ; and our curiosity was roused to know what mortal had chosen a retreat so entirely sequestered from the noise and bustle of the world. We had not proceeded far, when we discovered, through an opening between the trunks of two large trees, a person sitting in a contemplative posture. His face was toward the setting sun, and in his right hand he held a large scroll of paper. Before him, in a vast extent, the river rolled along its mazy current, from whose polished surface ten thousand glittering sun-beams were reflected in trembling radiance. Every mountain's top was illuminated with golden rays, and the variety of colours exhibited by the fading woods defied the power of language to describe. A herd of cattle also appeared in view, bending their course towards a small cottage which seemed to be their master's home, often stooping to crop the juicy herbage as they went along.

Approaching with the most profound silence, we had an opportunity of viewing the possessor of the

lonely hermitage. He seemed to be advanced in years, and had something truly majestic in his appearance. His eyes were quick and piercing, notwithstanding an air of melancholy which had overspread his countenance. Awed by the presence of so venerable a person, we deemed it criminal to intrude upon that hallowed exercise in which he seemed employed. We accordingly stopped; while he, not suspecting the approach of any human being, started from his seat, and in a fit of extacy exclaimed,

“ O amiable nature ! and thou divine solitude !
“ how delightful are your scenes ? how improving
“ to the minds of mortals !—What is man, vain man,
“ when continually tossed in one feverish round of
“ noise and company ? His happiness at best is delu-
“ sion, and fleeting as the mist in the morning ; but
“ his misery is great and permanent. A stranger to
“ reflection, and deaf to the call of wisdom, he is
“ hurried headlong into every species of folly by his
“ own distempered passions, and the moments of his
“ existence fleet away, unenjoyed and unimproved.
“ But thou, sacred solitude ! restorest us to ourselves :
“ thou teachest us to walk with the Almighty Father
“ of the Universe, and live anew the envied pa-
“ triarchal life. Thou leavest us time to be wise,
“ and biddest us attend to the calls of our Maker,
“ whose voice, acknowledged by every object in na-
“ ture,

“ ture, speaks a language understood by the heart,
“ though no human tongue can utter it.

“ Yonder setting luminary, with what resplendent
“ majesty he spreads abroad his rays! How many
“ myriads have this day rejoiced in his enlivening
“ beams! What a vast variety of plants and animals
“ have felt his powerful energy! and now he de-
“ parts for a while to enlighten other regions, that
“ light, and joy, and rest, alternate, may perpe-
“ tually succeed each other. But how infinitely
“ more immense that Being, who not only made
“ this luminary, but more than ten thousand such;
“ which enlighten other systems scattered in end-
“ less profusion through the unbounded fields of
“ æther! How immense must he be who not only
“ spoke them into existence, but upholds and
“ feeds their eternal fires from himself as a centre!
“ and yet that Being looks down through all those
“ suns, systems, and worlds, with a father’s eye
“ upon me!—O sovereign wisdom! thou universal
“ good! receive the tribute of gratitude and praise
“ from an unworthy mortal!”

Here the venerable rhapsodist made a pause, and stood in an attitude which no painter’s fancy has ever yet been able to conceive; an attitude which shews human nature in its highest perfection. His arms were stretched out, as if ready to clasp all creation

in one embrace of affection ! his eyes were fixed on the heavens, as if drawn by some powerful attraction to the throne of the Most High ; and the flush of triumph which overspread his countenance spoke the divine raptures of his heart—raptures which, though we cannot describe, we must pronounce those supremely happy who feel.

Having continued some time in this posture, he was going to open the scroll which he held in his hand, but, turning his eyes about, and perceiving us, he recollected himself, and approached us with an air of complacency that sufficiently indicated the tranquillity of his soul. He invited us to enter his secluded mansion ; where, at our request, he related the cause that had induced him to retire from the world, and enumerated the pleasures and satisfaction he enjoyed in his solitary retirement.

“ Pleasure and pain, happiness and misery, joy
“ and grief,” said the sage, “ alternately succeed
“ each other, and fill up the measure of human
“ existence. The proportion of each is indeed
“ greatly in our own power ; but happiness without
“ alloy is a stranger here. Providence, in com-
“ passion to the depraved propensities of mankind,
“ has dashed with the gall of grief the dulcet cup of
“ joy, lest the human heart, intoxicated with pleasure,
“ should forget the frailty of its nature, and suffer

“ the moments to glide away unperceived and un-
“ regarded, without making the least provision for
“ happiness hereafter.

“ Nurtured in the lap of affluence, and lulled to
“ repose on the downy couch of prosperity, my youth
“ was spent in folly, and my manhood in dissipation :
“ one scene of vanity succeeded another, and my
“ whole time was squandered away in a fruitless
“ search after happiness and peace. Tired at last
“ with seeking what experience had convinced me
“ was impossible to be found, I determined to call in
“ reflection to my aid, and to discover the real cause
“ of my disappointments. I entered deeply into
“ myself, and endeavoured to trace the secret laby-
“ rinth of human reason and human expectations.
“ As I advanced, the prospect opened, and the
“ objects that had been magnified by the mist of
“ vanity and folly assumed their genuine appear-
“ ance. I now saw they were delusive as hypo-
“ critical sanctity, unstable as water, and fleeting as
“ colours on a morning cloud. I saw that pain and
“ remorse are the constant companions of vice and
“ immorality ; and that the gaudy covering spread
“ by the hand of expectation over the couch of de-
“ bauchery, served only to conceal the thorns of
“ anguish and repentance.

“ Struck with these discoveries, and still desirous

“ of finding happiness, though imperfect, I deter-
“ mined to bid adieu to the vices, the gaieties, and
“ the follies of life. I considered man as a rational
“ being, capable of reflection, and capable of pur-
“ suing the dictates of his reason. I considered that
“ happiness is lost when passion is consulted, and
“ that the appearances of objects reflected by the
“ mirror of vanity are false and delusive. I saw that
“ peace and tranquillity must be sought in soli-
“ tude and retirement, and that the only path to
“ happiness must be lighted by the torch of wisdom,
“ and trodden by the feet of virtue.

“ Such being my reflections, and such my deter-
“ mination, I bade adieu to noisy mirth, and left
“ the fallacious enjoyments of midnight festivity to
“ others. I chose silence and reflection for my
“ companions, confined my amusements to the cul-
“ tivation of the products of nature, and devoted the
“ superfluities of fortune, which had hitherto been
“ thrown into the lap of folly, to relieve the wants
“ of the needy, and wipe away the tears of affliction
“ from the eyes of the indigent.

“ This solitary mansion suited my inclinations. I
“ retired hither without consulting my companions,
“ or mentioning my retreat to any, except one bosom
“ friend, who has kindly taken upon himself the
“ management of my fortune, and of distributing
“ my

“ my charities among worthy objects. By these
“ means the pleasure is doubled; I have the satisfaction
“ of knowing that the object is relieved,
“ and relieved from a hand to him unknown.

“ Can any satisfaction equal to this be found in
“ the walks of ambition, folly, and dissipation?—
“ Ask the libertine in the morning, when broken
“ slumbers have in some measure restored his reason,
“ what satisfaction of mind has succeeded his midnight
“ intemperance?—Ask the courtier, seated
“ on the pinnacle of honour, what real happiness results
“ from the flattery of sycophants, or the fallacious
“ glare of tinsel grandeur?—Can these vain
“ ornaments atone for the innumerable cares that
“ oppress, and the perpetual anxieties that rend his
“ soul? Here all is calm and serene. I rise in the
“ morning with the dawn, and join the chorus of
“ Nature in a hymn of praise to the Father of
“ the Universe. I contemplate the many objects
“ that surround me with sincere delight. I mark
“ the daily progress of vegetation in the trees, the
“ herbs, and the flowers, and acquire a glow of
“ health from the pleasing amusement of cultivating
“ my garden. The book of Nature is displayed
“ before me, and I peruse the ample page with
“ pleasure and satisfaction.

“ Thus,” added he “ my days are spent in tranquillity,

“quillity, and my nights in unbroken slumbers.
“No fears alarm, no anxieties distress my soul.
“When the shades of night surround me, I can
“view the past transactions of the day without re-
“morse, and reflect on what the world calls plea-
“sure without repining. I consider this state of
“existence as nothing more than a prelude to ano-
“ther, and hope to pass through it in such a manner
“as not to forfeit the happiness of the future, while
“I enjoy the present.”

An odd kind of enjoyment, we thought; yet
could not help admiring his piety, while we secretly
pitied his folly.

TRUE HAPPINESS

NOT TO BE EXPECTED FROM

RICHES AND HONOURS.

AN EASTERN TALE.

AZIDAH, the son of ABARAS, had for several years kept the flocks of his father on the plains of the GANGES ; here he experienced the happiness of peace, and the quiet pleasures that attend a life free from the bustles of a crowded court, and the continual noise and hurry of populous cities. As soon as the early lark proclaimed the approach of the morning, AZIDAH left his cottage, to conduct his fleecy charge from the fold to fresh pastures, and at the close of day returned to his habitation completely happy, because he wished for nothing more than he enjoyed. In this manner the years rolled on in one continued course, and every day brought its pleasures and innocent gratifications. But perfect happiness is not the portion of mortals in this sublunary state ; the disgusting dregs of pain and disappointment, of misfortunes and disease, tincture the cup of joy, and embitter the dulcet draught.

One.

One morning, as AZIDAH was tending his flocks, he beheld at a distance a vast number of horsemen crossing the plain. So unusual a sight attracted his attention, and induced him to draw nearer the main road to view with more precision this uncommon appearance. As the horsemen approached, he observed that the whole company seemed intently watching the motions of their chief, and obeyed with the greatest alacrity all his commands. He was dressed in a scarlet habit, finely embroidered with gold. His turban was adorned with the glittering diamonds of GOLCONDA, and the beautiful feathers of the bird of paradise.

Ambition now entered the heart of AZIDAH ; he was persuaded that the rich only are happy, and that Pleasure had fixed her seat in the palaces of the powerful. "What delights," said AZIDAH to himself, "canst thou expect in a solitary cottage? Destitute of riches to purchase the delicacies of nature, the flowing robes of honour, and the assiduous attendance of servants, it is in vain to flatter thyself with ever being able to taste the cup of joy, and to drink large draughts from the fountain of pleasure. Quit, AZIDAH, these lonely plains, and repair to the capital of HINDOSTAN ; prostrate thyself at the foot-stool of majesty, and endeavour, by assiduous attention, and unwearied services, to mount the seat of honour. Life is not

"worth enjoying in this valley; and the occupations of a shepherd are below the attention of a rational being."

Filled with these false ideas of happiness, he passed the day in anxiety, and the night in repining. He became a stranger to repose, and beheld the beauties of nature with a frigid indifference. The music of the groves no longer pleased him, nor could the melodious song of the bird of paradise rouse him from his melancholy. He sought the thickest coverts of the groves of spices, and there lamented his unfortunate destiny, in being placed at such a distance from the palaces of the wealthy and the centre of delights.

"How unequal," said he to himself, "are the lots of the sons of men! some are nursed in the silken lap of pleasure, and repose on the downy couches of delight. They ask, and it is granted; they wish, and their desires are satisfied. Others are cast in the dreary wilderness of poverty, and can hardly procure a mean subsistence by incessant labour and toil. Pain and disease attend them to their couch, and the slumbers of the night are interrupted by frightful dreams. Can events like these be directed by a just and unerring hand? Can the latter be punished for faults they never committed, and the former rewarded for services they never performed!"

As

As he uttered these words, he lifted up his eyes, which till now were fixed on the ground, and saw before him a person whose majestic deportment demanded respect. A robe of snowy whiteness flowed loosely around him, and his temples were encircled with a wreath of flowers. "Vain mortal," said the Genius, "cease thy complaining, nor dare to arraign the conduct of the Almighty. Thou art incapable of comprehending the smallest of his works; the growth of the most contemptible weed defies thy boasted wisdom to explain; and canst thou think thyself able to comprehend the secret proceedings of his providence, and the reasons that direct the operations of nature? But be not terrified; he well knows thine infirmities, pities thine ignorance, and hath sent me to remove the cloud of prejudice from thy mind. Turn thine eyes therefore to yonder mountain, and tell me what thou seest."—"A croud of objects," said AZIDAH, "seem to confound my sight; yet I perceive on the summit a throne glittering with gold and precious stones, but the seat polished and slippery, and encompassed with thorns and briars. The ascent is frightfully steep and narrow, and bordered with tremendous precipices, while the waves of the ocean dash with amazing fury at the foot of the mountain. Notwithstanding the danger of the ascent, however, I see multitudes labouring with all their strength to climb the height, while their

" com-

“ companions, under the pretence of assisting, push
“ them from the path ; so that they wander among
“ the craggy rocks, on the declivity, or precipitate
“ headlong into the ocean. One more fortunate than
“ the rest, has now reached the summit, and placed
“ himself on the slippery throne ; but his anxiety
“ betrays the uneasiness of his situation, and he is
“ forced to grasp the thorns, to prevent his falling
“ from his seat, and perhaps tumbling over the sum-
“ mit of the rock.”

“ Such, AZIDAH, said the Genius, is the life
“ of those who place their thoughts on glory. The
“ steep and narrow path is the road of ambition, and
“ the slippery throne is the seat of honour. Filled
“ with flattering ideas of the happiness annexed
“ to power, multitudes of thoughtless mortals at-
“ tempt to climb the height, and labour incessantly
“ to reach the summit. But either from want of
“ care in themselves, or the deceitful counsel of
“ their envious companions, they miss the path,
“ and tumble among the rocks of disappointment,
“ into the foaming gulph of destruction. And
“ even those who are so fortunate as to reach the
“ summit, and place themselves on the envied seat
“ of honour, find themselves disappointed in their
“ expectations. Their time is wholly employed
“ in supporting themselves on the summit of great-
“ ness. They are surrounded by the thorns of soli-
“ tude,

“ citude, and the briars of perplexity. The couch
 “ of pleasure, on which they hoped to repose, van-
 “ nishes at their approach; and, instead of entering
 “ the bowers of delight, they find themselves en-
 “ tangled in a labyrinth of cares, apprehensions, and
 “ disappointments. Is this, AZIDAH, a life to be
 “ desired, or a station to be envied? But turn thine
 “ eyes towards the right, and different objects will
 “ present themselves to thy view.”

AZIDAH obeyed, and saw before him a very extensive plain, some parts of which were rugged and barren, but others fertile and pleasant. Beyond it lay the most delightful country, the lawns of which were enamelled with the finest flowers, the eminences covered with groves and cooled with rills and falls of water. Toward this enchanting country he beheld several travelling over the barren plain which lay before it, and observed, that though the road in many parts was dusty and uneven, yet the fertile spot rendered the journey rather pleasant than painful. He remarked that the travellers, after they had with some difficulty and labour passed the dreary parts, reposed themselves under the trees that diversified the fertile spots, and rejoiced in having passed with safety a considerable part of their journey. Content sat smiling in every countenance, and demonstrated that all within was placid and serene. The charming scenes before them inspired them with fresh vigour

to pursue the journey they had undertaken, and supported them under every difficulty that opposed their passage.

“ This,” said the Genius, “ is a true picture of
“ the life of those who tread the paths of virtue.
“ They pass without repining the wilderness of
“ life, and look forward with hope, with expectation,
“ with joy. They consider it as (what it
“ really is) a passage to eternity ; and therefore the
“ path, whether strewed with flowers or thorns, is
“ of little moment. It is beyond it that they expect
“ happiness, and therefore their minds are
“ always serene, and they enjoy that inward peace
“ and satisfaction which all the riches of HINDOSTAN
“ cannot purchase, nor the power of the
“ most despotic tyrant procure. Remember thou
“ art only a passenger to another country, and that
“ happiness or misery will be thy portion as thou
“ shalt choose the path of virtue or vice. Learn
“ hence, AZIDAH, to moderate thy desires and fix
“ thy attention on objects worthy thy regard. Put
“ thy whole trust in the mercy of Omnipotence, and
“ let justice, compassion, and integrity, direct all
“ thy actions ; then shalt thou pass this desert without
“ complaining, and rejoice the more as thy toils
“ draw nearer to their period.”

Having

Having said these words, the Genius vanished from his sight, and AZIDAH, rising from his seat, prostrated himself before the Lord of Nature. He arose with confidence and tranquillity, banished all melancholy ideas from his breast, and spent the remainder of his days in peace and satisfaction.

HEALTH

HEALTH AND SICKNESS.

AN ALLEGORY.

WHEN the original chaos was first reduced to form, and primeval darkness and confusion were superseded by light and harmony, the Gods joined together EXERCISE and TEMPERANCE, and sent them down among mortals to facilitate and hasten the population of the new world. These two had not lived long on earth, before they were blessed with a daughter called HEALTH, beautiful as the day, and cheerful as the spring. She inherited the vigour and activity of her father, and the graceful ease and chaste mien of her mother. Her face was blooming as the Hesperian gardens, and her eyes enlivening as the beams of the sun. Wherever she walked, flowers grew under her feet, and all nature smiled. Mortals became soon enamoured of so divine a beauty, and courted her with all the ardour of love; but never could engage her regard, till they had fixed in their interest EXERCISE and TEMPERANCE. For though she was neither coy nor difficult of access, she was so extremely dutiful to her parents, that she received the addresses of no suitor without their consent.

The

The affection which mankind bore to the daughter, obliged them to pay the utmost deference and respect to the parents, and punctually to perform their orders. Sometimes, indeed, it was with reluctance that they submitted to their injunctions; but the impossibility of acquiring the good graces of HEALTH any other way, reconciled them to their fate. EXERCISE was ever inciting them to hunting, wrestling, and every manly exertion of bodily strength; TEMPERANCE was assiduous in confining them within proper bounds in whatever regarded their persons. EXERCISE prevented disorders from being contracted, and when they were contracted removed them: TEMPERANCE took every precaution against the approach of distempers, and if at any time her vigilance was surpris'd, she doubled her watches for the future. EXERCISE supplied the place of TEMPERANCE, when she was guilty of any neglect, or oversight; and TEMPERANCE counselled and advis'd, and now and then moderated the violence of EXERCISE. Wherever they went, HEALTH attended their motions, and all who had faithfully adhered to their dictates, and strictly observe the discipline which they required, were invited to the company of HEALTH, and were to be constantly favoured with her smiles, provided they did not neglect to pay due respect and homage to her parents, EXERCISE and TEMPERANCE, and to practise the lessons which they had inculcated.

During

During a series of ages, the sons of men religiously observed the precepts of these two celestial instructors, and in consequence of their docility multiplied exceedingly, and spread themselves over the face of the earth with amazing rapidity. Societies were formed, large communities established, woods cleared, marshes drained, and cities built. Sciences were invented, the arts of life cultivated, and humanity raised to the highest perfection. EXERCISE and TEMPERANCE, with their daughter HEALTH, ever attendant on mortals, sweetened all their enjoyments, and diffused happiness throughout their lives. They improved the beauties of the spring, and heightened the pleasures of autumn; they moderated the sultriness of summer, and softened the rigour of winter.

Such at last was the supreme felicity of the human race, that, forgetting their origin, and the hand from which they derived such blessings, they became insensible by their prosperity, and rebelled against the gods. Upon this, JUPITER convened a council of the gods to deliberate upon the most proper method to check their impiety, to convince them of their folly, and to punish their disobedience. The celestial synod, after maturely weighing the matter, commissioned for this purpose INDOLENCE and LUXURY to sojourn upon earth, and to counteract the designs of EXERCISE and TEMPERANCE.

This couple had a daughter whose name was SICKNESS, and whom they wanted to palm upon mortals for HEALTH. In order to compass this end, they practised the following stratagem: They observed that EXERCISE, a hardy and robust swain, partook more of rusticity than elegance; that TEMPERANCE, dressed in a plain and simple, though neat habit, disclaimed gaudy meretricious ornaments; and that their daughter HEALTH, clad like her mother, though young and beautiful, was held in less estimation on account of that circumstance, and her descent from such homely parents.

They therefore resolved to avail themselves of these disadvantages. INDOLENCE, with his arms folded and his legs laid across, reclined on a bed of down, and was adorned with the richest silks, and the softest furs. His eyes were full of languor, and his whole visage exhibited to a penetrating judge signs of the inactivity and effeminacy of his mind; but the generality took them for the marks of composure and tranquillity. LUXURY tricked herself out in the most gorgeous apparel, and appeared in public under a canopy of state, seated on a sofa, and surrounded with a large retinue and numerous servants. Her complexion, which was naturally fallow and disagreeable, she had so disguised with paint, that an ordinary eye could not easily distinguish it from the colour of TEMPERANCE, and her emaciated

ciated body was plumped up with clothes by the art of the taylor.

Their daughter SICKNESS had a leathsome body and hideous aspect, and was as much hated by mortals as HEALTH was beloved: that she might not frighten away their votaries, therefore, she was laid on a bed behind them, and concealed from view by the splendour and magnificence, the pomp and parade of their attendants. Her couch was encircled by a swarm of apothecaries, who were her chief ministers, and waited ever ready to execute her commands. Each held in his hand a bolus, an electuary, and a phial full of a powder made up of various ingredients, and the whole place was strewed with the *Materia Medica*.

To this disagreeable object LUXURY and INDOLENCE intended to deliver up mortals, instead of HEALTH, whom they gave out to be their daughter, and to whom they promised admittance. Their assertion and promise were more readily believed, as HEALTH, since their appearance, had seldom been seen upon earth, and had gradually worn out of acquaintance. INDOLENCE was incessantly soliciting men to repose on downy couches which he had prepared for their reception, and declaiming against the labours and hardships to which they were subjected by EXERCISE. LUXURY kept open table, and had

it daily furnished with the utmost variety of exquisite dishes. Whatever was rare and costly, whatever was savory to the taste or grateful to the smell, was found at her board in the greatest profusion. The most delicious fruits invited in silver baskets, and the most noble wines sparkled in golden goblets. The West and North sent their pearls and precious metals, the East and South their odours and gems, to improve the relish of the banquet. NATURE had opened her lap, and poured out all the pleasures of the Spring, and all the treasures of Autumn. These she proffered to those who approached her; and, at the same time, inveighed bitterly against the restraints which TEMPERANCE imposed upon her followers, and the niggardly manner in which they were entertained.

By these fallacious appearances, by their inveigling arts, and by distributing their gifts with a liberal hand, they won over the greater part of mankind to their side, and debauched their minds so far as to make them forsake their former guides. Woeful was the consequence of this desertion. INDOLENCE and LUXURY, who had first taken up their residence in palaces and cities, and had contented themselves with short excursions into the country, now spread their empire every where, and put EXERCISE and TEMPERANCE to flight. HEALTH fled with them, and her place was occu-
3
pi'd

pied by SICKNESS, who followed close behind her parents. Whoever came under their management were, after they had been duly prepared and disciplined, consigned over to SICKNESS, who gave them up to her agents the apothecaries. These instantly fastened upon them, glutted them with drugs, and conducted them in a short time to the confines of DEATH.

THE PLEASURES OF BENEVOLENC.

THOSE who have seen a poor orphan, without father or mother, destitute and in distress, and have been a father to the fatherless, in gratitude to their Common Father, have tasted the fruit of doing good. They who have visited and relieved the widow with her helpless innocents, in affliction, have partaken of it. Those who, from the above principle, do effectually relieve their distressed brethren in any manner, are not strangers to it. CELIA, who abounds in riches, and COTTILUS, who lays by part of what he has earned with the labour of his hands, do both of them know the value of it.

COTTILUS hearing of a man, his wife, and five children in great distress, the father by an accident being disabled from working for their support for some time, has often relished through their innocent mouths this fruit in great perfection: when a whole week had passed, and this helpless family had mourned for the absence of COTTILUS, he appeared, while his fellow-servants were gone to spend their money at the alehouse, and to transform the image of God into that of a beast. COTTILUS had pleasures of a
higher

higher nature. This family of helpless innocents wanted bread; he hastened to their assistance, not unprovided for their relief; he distributed some bread he had brought among them, and he tasted with rapture every morsel they swallowed; he found the father almost recovered from his accident, though near perishing for want of necessaries; he afforded him a temporary relief, and, giving him hopes of more, took his leave. In his way home he was overtaken by FLORIO, once his fellow-apprentice, but now advanced in life far beyond him. COTTILUS was decently dressed, and so not beneath the notice of FLORIO, who complained how greatly he was disappointed in not getting into the playhouse, though he had used his utmost endeavours; that some hundreds had shared the same fate: for his part, he was determined not to carry the money home, and if COTTILUS would accompany him to the tavern, he would treat him with a bottle of wine and a supper. COTTILUS, full of what he had seen, replied, "Would to God all those, disappointed of the pleasure they desired this evening, had as great a taste for pleasures of another nature! What objects might they find, in this time of general distress, ready with open hands to receive the superfluous cash they have crowded to part with, but could not gain admittance! Believe me, Sir, sensible of your kind invitation, though I cannot accept it: give me leave to invite you in

“ return to the place where I have supped ; the
 “ money which you are determined not to carry
 “ home will be there well laid out, and perhaps you
 “ may not greatly regret your late disappointment.”

They went to this family in distress, when FLORIO gave them a crown. Their manner of receiving it affected him to such a degree, that he gave them a guinea more, and said, that when they wanted again, COTTILUS should come to him. The father, astonished, said, that after this instance of GOD's goodness, they would trust in him for ever, hoping never to be so distressed again ; that a week's time would give his late perishing family to eat again of the fruit of his own industry, and FLORIO's generous benevolence might then find greater objects of distress. FLORIO expressed his great obligation to COTTILUS ; said, that he had never tasted such exquisite pleasure before ; declared he would often indulge himself in the repetition of it ; and added that he no longer wondered what should make COTTILUS, in the situation of life he was in, appear always so perfectly happy. Had COTTILUS been master of ten thousand a year, and spent it all in luxury, could he have experienced a more delicious repast ? Who would not, with COTTILUS, deny themselves in some things, to taste often of such delicious fruit.

CELIA, one morning, entered a shop, where a
 woman

woman of a decent appearance attended to serve her. CELIA cheapened something, and was going away ; a tear, though instantly removed, was seen by her ; she turned again, when the woman earnestly desired she would buy ; and as an inducement, she should have it greatly under the real value. Three fine children, with their looks, though silent, pleaded strongly in their own favour. She was a judge of what she had cheapened, and knew it worth considerably more than the woman offered to take. CELIA had a heart above buying bargains at the expence of her humanity ; she asked the woman if she were really distressed. Her piercing eye saw clearly what she enquired after, and she immediately gave her a purse, saying, " There is a bank note and some gold. I have plenty ; I wanted to lay it out to advantage, and I have done it." The woman attempted to say, " Sure Heaven sent you to rescue me from the deepest"—She could speak no more ; her heart was too full for utterance ; a flood of tears came to her relief ; she rung a bell, and said, " I will call my husband to throw himself at your feet." He appeared ; CELIA said, " Take care of your wife," and ran to her coach ; she then drove home to feast on the purchase that had filled her with the most delightful sensations.—They must have hearts like CELIA's who can describe the joy she felt in being a ministering angel, commissioned from Heaven to relieve the distressed of

mankind: her soul dissolved, as it were, with gratitude to that Being, who had put it in her power to exercise the benevolent desires of her heart in so extensive a manner, as to make her one of the happiest of mortals. She has since been informed, that her benevolence preserved a virtuous family from ruin, and they are now in affluent circumstances, daily copying their amiable benefactress, who seldom suffers a day to pass, without tasting the fruit of well-timed Charity.

ARDOSTAN.

ARDOSTAN.

AN EASTERN STORY.

WHERE the worship of ASIA first beams upon the waves of INDUS, stood a magnificent palace, which had been the residence of kings through a long succession of ages. There eastern luxury seemed to have exhausted itself; the structure was embellished with all the elegance of art, and all the riches of nature were collected in the gardens.

Of the princes who inhabited this delightful seat, some had been renowned for magnificence, and others adorned with compassion; some had been distinguished by the arts of war, and others had shone in the province of civil government; but most, even of these, had fallen a sacrifice to cruelty, to jealousy, or to malice. To the ear of that power which had placed them on the throne of BAVAH, malice had frequently represented magnificence as rivalry, compassion as a view to popularity, courage as an ambition of power, and well-directed government as a design to govern.

The last of the princes that were eminent on the
 F 6 throne

throne of BAVAH was ARDOSTAN. The reputation of his wisdom increased as the current of INDUS, and ARDOSTAN trembled at his growing fame. In a retired alcove of his gardens he sat and thus reflected:

“How dangerous is the condition of deputed power, in which vice and virtue alike lead to ruin! Should I become totally negligent of the interests of my people, should I remit the hand of government, drop the scales of justice and the sceptre of command, report would fly swifter than the spirit of the winds, and declare that ARDOSTAN was a wretch unworthy of life. On the other hand, should I persist in the faithful distribution of justice, restrain the vicious and advance the worthy, Vice, whether punished or neglected, would employ her arts against me; and is it of consequence whether I fall by my virtues or by my crimes?”

The Spirit BAJUL, the Guardian of Virtue, heard the thoughts of ARDOSTAN, and appeared before him.

“Child of the dust,” said the Spirit with a composed severity, “cease thy idle fears. Shall thy concern for a being, which passeth away like the shadow of a cloud, interfere a moment with the
“ever-

“ everlasting interests of virtue? Thou art appointed
“ to a station which requires thy attendance but a
“ short time at the most, and shouldst thou be cut
“ off sooner than thy being would have terminated
“ in the course of nature, thou wilt be the more for-
“ tunate in proportion as thy task will be shorter,
“ and the rewards of thy labour more speedily ob-
“ tained. For know, ARDOSTAN, if thou perse-
“ verest in the paths of virtue, they will finally
“ lead thee to the society of those approved princes
“ who have neither been dissuaded nor deterred from
“ the discharge of their duty.”

“ Mighty BAJUL,” replied ARDOSTAN, “ para-
“ don the frailties of the children of earth! but wilt
“ thou now satisfy me? Is it thy benevolence to the
“ inhabitants of the earth that makes thee encourage
“ virtue by the prospect of future rewards? Dost
“ thou this merely to preserve the peace and order
“ of human life, or are there indeed such rewards?
“ Could I have the least hope of enjoying that so-
“ ciety thou speakest of, to me the thorny paths of
“ virtue would be fairer than the fields of PERA
“ when the daughters of the Spring display their
“ bosoms.”

The Angel of Virtue disappeared. ARDOSTAN
looked with grief after the departing Spirit, and his
heart reproached him with his incredulity; but when
he

he raised his eye from the ground where regret had then fixed it, he beheld around his alcove a number of beings whose appearance spoke their immortality. The prince continued in silent astonishment, till one of the celestial band addressed him in the following words :

“ Thou that fittest on the throne of BAVAH, and resemblest the Father of Nature in the dispensation of justice, be assured that thy virtues are recorded in the volume of eternity. That thou mayest be convinced of the truth of future rewards, the Spirit BAJUL has commanded us, who were thy predecessors in the kingdom of BAVAH, to appear personally before thee. Know us by the ensigns of royalty that we wear; and which we have not only assumed for thy conviction, but for thy instruction and encouragement. Attend particularly to the fate of these princes.

“ Behold that prince with the bold and determined aspect; he opposed the imperial law which would have miserably oppressed the poor inhabitants of BAVAH, and bravely perished in the defence of his subjects. He is not now invested with any superior honours, because he is in a place where power is not considered as the means of happiness; but his virtues are recorded, and he is distinguished by the appellation of, The Friend of the Oppressed.

“ The

"The prince who stands next him, with the mild
"and open countenance, when on the throne of
"BAVAH, was in reality the father of his people.
"He studied their interests with unremitting
"care, and relieved their necessities with the ten-
"derness of a parent. The hours that the indolent
"devote to rest, and the licentious to pleasure, he
"employed in consulting the advantage of his sub-
"jects, and in forming such plans of government
"as should be most conducive to civil happiness.
"Envy represented him as a specious traitor to his
"emperor, and hastened his passage to the mansions
"of felicity.

"Most of the other princes, whom thou seest in
"this train, like these have been virtuous, and like
"these have suffered. If the distinctions of fame,
"and the days of felicity they enjoy, can make thee
"fearless of their fate on earth, persist in virtue, and
"we shall behold thee again."

The heart of ARDOSTAN was expanded with
joy, as the sunflower by the beams of the morn-
ing. The cold hand of Fear no longer chilled his
spirits: he redoubled his assiduities in every princely
virtue, and his government became the object of
universal admiration. Envy beheld him with silent
anguish. She aimed her arrow at his breast, but
the

the Spirit BAJUL seized it as it flew. ARDOSTAN was deposed, and retired to the fields of PERA. The pleasures that fill the train of Virtue strewed flowers upon his sofa, and at last accompanied his departing spirit to the immortal synod of patriot kings.

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THE ENVIOUS DEFEATED.

A VISION.

IT has been justly observed by a celebrated poet, "that there are vices and virtues which bear so strong a resemblance, that it is a difficult matter to determine where the former end and the latter begin, and to ascertain the boundaries by which ignoble and odious passions are separated from the generous and praiseworthy." The truth of this observation appears in the strongest light from envy and emulation, which have been always acknowledged to spring from the same source; for if the envious man repines at the successes of his neighbour, the ambitious man, who is fired with emulation, is equally subject to lose his peace of mind on contemplating the great exploits of those who have had the start of him in a virtuous career.

Having a few nights ago meditated a long time upon this subject, I was upon the point of concluding that the distinction between envy and emulation was entirely owing to success, or the want of it. But soon after I fell into a profound sleep, and the following vision presented itself to my fancy: I

thought

thought myself in a valley, on each side of which was a steep mountain of difficult ascent, which was rendered still more so by rocks and precipices ; on the summit of each mountain stood a temple of such magnificence, that my eyes were dazzled in beholding them, and the valley was crowded with a multitude of persons, who with the utmost precipitation endeavoured to gain the summit of one or other of the hills. I could not help observing at the same time, that there were numbers who made it their business rather to pull down such as ascended with alacrity, than to exert themselves with equal diligence. I hereupon applied to one who seemed to stand in the crowd merely as a spectator, in order to know the meaning of what passed before me, and received for information, that the temple situated upon the mountain which looked toward the north, was sacred to MARS ; that which looked toward the south, to APOLLO ; and that those whom I saw ascending with so much ardour, were excited by emulation to obtain the recompence due to literary or warlike merit, or urged by envy to prevent others from acquiring that glory which they themselves despaired to obtain.

Observing a person of a venerable figure, who seemed to have just gained the summit of the mountain upon which the temple of APOLLO stood, and who was closely followed by an old man of a meagre aspect,

aspect, who by reiterated efforts had vainly attempted to pull him down, I again applied for information to the person above-mentioned, who told me that the former was HOMER, and the latter ZORLUS. Keeping my eye still fixed on the same part of the mountain, I perceived a person of a majestic figure, who had closely followed the footsteps of HOMER, and was upon the point of gaining the summit, though he had been constantly followed by two men of mean appearance, who had exerted themselves to the utmost to impede his progress; upon enquiry I received information, that the former was VIRGIL, and the latter BAVIUS and MÆVIUS. After having asked several other questions, my instructor, whose name was CANDOUR, offered to give me a view of both temples; and, I having readily accepted his offer, he conducted me by a path known to him alone, to the temple of APOLLO, where I was struck with the magnificence of the place, but more so with the august appearance of the renowned poets, orators, and philosophers of ancient and modern times, who were seated according to their respective merits, and received the applause and acclamation of a crowd of votaries. "You shall shortly see their detractors," said my conductor; "'tis part of their punishment to be admitted at stated times into the temple, where they sicken at beholding the glory of those whom they have vainly attempted

" to

“to traduce.” These wretches soon after made their appearance with pale and downcast countenances, which sufficiently discovered the torments to which envious minds are obnoxious; but their entrance was followed by so loud a hiss from the standers-by, that I instantly awaked.

THE HISTORY OF ABLASAH,

THE SON OF ORPHA.

MORTAL, whoever thou art that perusest this writing of ABLASAH, ponder its instructions and be wise. Let the counsels of the aged be imprinted on the table of thine heart, and the experience of many years guide thee in the paths of understanding. It is the son of ORPHA that solicits thy attention; the man who, by labouring to taste the waters of pleasure, hath drunk deeply of the bitter cup of sorrow, and by striving to enter the gardens of delight hath wounded himself by the thorns of adversity.

In the morning of my days, when Health spread her balmy wings around me, I thought that pleasure was the portion of the sons of men; but experience soon convinced me, that the joys so ardently coveted by mortals are unsubstantial as the shadow, and fleeting as the meteor of the night. I was blessed with riches, and the great men of the earth courted my friendship; I filled my harem with the beauties of CIRCASSIA, and sought pleasure in the lap of festivity; but soon found that health and joy are inseparable, and that excess which deprived me of
the

the one, deprived me also of the other. The voluptuous feast I beheld, with loathing, and the harmonious sounds of music became discords in my vitiated ear. Frightful dreams disturbed my rest by night, and the pains of a debilitated body my peace by day. My wealth was squandered without enjoyment, and my days spent without satisfaction.

Tired with courting happiness which I found it impossible to enjoy, I retired to my chamber, determined to shun the society of mortals, and bury myself in silence and secrecy. Life I considered as a burden, and an eternal sleep as the only happiness that could attend a human being. I even dared to arraign the conduct of the Almighty for not endowing man with a sufficient strength to enjoy the various pleasures which present themselves before him.

But I was soon roused from my foolish reverie by the dreadful shock of an earthquake, which seemed to threaten the dissolution of the world. I flew into the garden, and in a few minutes a second shock laid the whole structure in ruins, buried the treasures that had so fatally deluded me in the dust, and a deluge of water, which soon after succeeded, left hardly any traces of the ruins. I was now, in imagination, completely wretched, and often wished that my dissolution were at hand. My friends and acquaintance, being involved in the same misfor-

tune,

fortune, could afford me no assistance; inevitable Destruction seemed to attend me, and Despair threw her horrid mantle over my head. I followed the road that first offered; and, animated by fear, exerted my utmost strength to leave the dreary scene of devastation, without once reflecting whether I was advancing toward the mansion of Security or the cavern of Destruction.

The road I had taken led to the lofty mountain of ARARAT, whose craggy acclivity I attempted to ascend; but my strength was soon exhausted, and I sat down on the rugged surface, destitute of friends, of assistance, and of hope. Shocked at my frightful situation, and the dreadful miseries I was doomed to suffer in this desolate wilderness, I called with vehemence on the Angel of Death to terminate a life of wretchedness and despair. But at length the calls of nature roused my attention. I plucked the wild fruits that grew on the trees, and slaked my thirst from a rill of water that trickled down the mountain's side. My couch was no other than the rugged surface of the earth, and my canopy the azure arch of heaven. I was exposed to the scorching rays of the sun by day, and the chilling drops of dew by night. The beasts of the desert alone were my companions, and Echo, that resided in the caverns of the mountains, the only listener to my incessant complaints.

Adversity

Adversity soon convinced me of my former errors, and my foolish conduct in prosperity increased the poignancy of reflection, and sharpened the goads of Poverty and Want. "What" said I to myself, "is human life! It resembles a transient bubble floating on the surface of the stream, exposed to the fluctuating billows of fortune, and the uncertain blast of misery and disease. It is fleeting as a shadow; it passeth away like the cloud of the morning. When wealth offers her goblet of pleasures, it wants strength to enjoy the delicious draught; and when poverty strings the nerves with vigour, she applies the lash of labour and toil. Surely there must be hereafter a reward for the just, a recompence for those who tread the paths of virtue. But where can this reward be found? In what happy country is it deposited; and in what can the joys of unembodied spirits consist?"

While I was thus meditating on the cares and disappointments of human life, a form more than human appeared before me, and, with a voice that commanded attention, bade me follow him. I obeyed without hesitation, and was carried to the top of that lofty mountain which overlooks the city of BAGDAD. Night was now in her meridian, and the silver light of the moon added a majesty and solemnity to the shades. The city below appeared buried in sleep and silence; the river which watered it

flowed

flowed calmly, and the waves formed by the current, nodded gently on the shore. The vault of heaven exhibited the most brilliant appearance, the beautiful empress of the night darted through the world her silver rays, and the stars twinkled about her throne, like innumerable diamonds in an arch of sapphire.

“Son of the dust,” said the Genius, “look around thee; behold the tranquillity that reigns in every part of this extensive scene; reflect no more on the miseries of human life, but admire the works of the Maker. This is part of the pleasing employment of those who, while on earth, obeyed the precepts of virtue, and left this scene of riot with delight. They search with joy the labyrinths of creation, and range with rapture through the vast extent of the Almighty’s kingdom. They join the society of innumerable spirits, the harmony of whose praises rove through the bowers of bliss, and soften the murmurs of the streams of life. Assure thyself, thou son of ORPHA, that the unembodied spirits of the just are perfectly happy, far beyond thy glimmering conception. Sorrow finds no entrance into those happy regions, and Satiety is there unknown. The time also is hastening, when they will again be reunited to their bodies; for their dust, now dispersed in the recesses of the tomb, shall revive, shall brighten, shall fly away, beauteous as the morn-
 G ing,

“ing, vigorous as light, unfading and immortal.
 “Thou hast long sought pleasure in vain, and been
 “acquainted with disappointment instead of joy.
 “Return therefore to thyself; let Reason resume her
 “throne, and the dictates of Religion direct thy
 “paths: love thy Maker, converse with thine own
 “heart, and delight in doing good to thy fellow-
 “creatures. Then shalt thou pass thy days with
 “satisfaction, and rejoice when the Angel of Death
 “delivers his summons.”

“Alas!” said I, “where can unembodied spirits
 “dwell? And how can the body, after passing
 “through the gates of corruption, recover its pris-
 “tine form, and again become a proper receptacle
 “for the soul?”

“Cease, mortal,” replied the Genius, “to perplex
 “thy mind with unsearchable mysteries which thou
 “canst not know. The abode of spirits is remote
 “and hidden; darkness intercepts the passage, death
 “only can discover the gates of it. Thou art also de-
 “sirous of knowing how the body can return from
 “corruption, and ascend from the silent mansions of
 “the grave? This is a secret thou canst not dis-
 “cover; it is a mystery known only to the Most High;
 “but repair to the looms of PERSIA, and they shall
 “instruct thee; observe the shining worm that spins
 “thy garments, and he shall fill thee with pleasing
 “hopes.

" hopes. He forms his silken nest for the good of others,
 " and in the centre of it expires. But from this
 " monument of death, the ashes again revive, and the
 " creeping worm becomes a butterfly, the most
 " beautiful and curious of all that race of insects. Its
 " painted plumes glow with all the brilliant colours
 " of the celestial bow, and every gem of the orien-
 " tal mines sparkles on its wings. Thus are the
 " particles raised from corruption, and formed into
 " an animated composition of jewels which blend
 " their promiscuous beams around him like the rays
 " of the evening on a western cloud ; and thus shall
 " the bodies of the just be raised, thus shall they
 " shine, and thus shall they fly away. Cease there-
 " fore, thou son of ORPHA, to bemoan the miseries
 " that attend the children of men in this state of
 " probation, and extend thy enquiry into the secrets
 " of Providence no farther. Learn to live ; prepare
 " thyself for the important journey to the world of
 " spirits, and consider the gates of death as the boun-
 " dary that separates a wilderness of misery and toil,
 " from the calm regions of joy and tranquillity."

On pronouncing these words, the Genius spread
 his ample wings, and in an instant soared beyond
 my sight. I looked around with pleasing astonish-
 ment, and perceived the early rays of the morning
 smiling on the tops of the eastern mountains. My
 mind was rendered calm by his pleasing instruc-

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tions; and that they might not be lost to the children of succeeding generations, they are written in obvious characters. Peruse them, reader, with care and attention, that when Wealth presents to thee her inebriating draught of pleasure, or Misfortune her bitter cup of affliction, thou mayst preserve thine integrity by remembering the calamities of ABLASAH, and the precepts delivered to the son of ORPHA.

A CHINESE TALE.

THE ancient TAKUPI had long been prime minister to the queen of YAWAQUA, a fertile country that stretches along the western confines of CHINA. During his administration, whatever advantages could be derived from arts, learning, and commerce, seemed to bless the people, nor were the necessary precautions of providing for the security of the state forgotten. It often happens, however, that when men are possessed of all they want, they begin to find torments from imaginary afflictions, and lessen their immediate enjoyments by foreboding that those enjoyments are to have an end. The people now therefore cast about to find out grievances, and, after some search, they actually began to fancy themselves aggrieved. A petition against the enormities of TAKUPI was carried to the throne in due form; and the queen, willing to satisfy her subjects, appointed a day in which his accusers should be heard, and the minister should stand upon his defence.

The day being arrived, and the minister brought before the tribunal, three accusers of principal note appeared from among the number.

The first was a carrier, who supplied the city with fish. He deposed, that it was the custom, time immemorial, for carriers to bring their fish upon a hamper, which being placed on one side, and balanced by a stone of equal weight on the other, the load was thus conveyed with ease and safety; but that the prisoner, moved either by the malicious spirit of innovation, or perhaps bribed by the company of hamper makers, had obliged all carriers to take down the stone; and in its place to put up another hamper, on the opposite side, entirely repugnant to the customs of all antiquity, and those of the kingdom of YAWAQUA in particular.

The carrier finished; and the whole court began to shake their heads at the innovating minister, when the second witness appeared. He was inspector of the buildings of the city, and accused the disgraced favourite of having given orders for the demolition of an ancient ruin, which happened only to obstruct the passage through a principal street of the city. He observed, that such buildings were noble monuments of barbarous antiquity, and contributed finely to shew how little their ancestors understood architecture, and for that reason they should be held sacred, and suffered gradually to decay.

The third and last witness now appeared; this was a widow who had laudably attempted to burn herself

herself upon her husband's funeral pile. She had only attempted it, for the innovating minister had prevented the execution of her design, and was insensible to all her tears, protestations, and intreaties.

The queen could have pardoned his two former offences, but this was considered as so gross an injury to the sex, and so directly contrary to all the customs of antiquity, that it called for immediate justice. "What," cries the queen, "not suffer a woman to burn herself when she has a mind! A very pretty minister truly. A poor woman cannot go peaceably and throw herself into the fire, but he must intermeddle; very fine indeed! The sex are to be very prettily tutored, no doubt, if they must be restrained from entertaining their female friends, now and then, with a roasted acquaintance. I sentence the criminal at the bar, for his injurious treatment of the sex, to be banished my presence for ever."

TAKUPI had been hitherto silent, and began to speak only to shew the sincerity of his resignation. "I acknowledge," cried he, "my crime; and since I am to be banished, I beg it may be to some ruined town or desolate village in the country I have governed." His request appearing reasonable, it was immediately complied with; and a courtier had orders to fix upon a place of banishment, answering

the minister's description. After some months search, however, the enquiry proved fruitless, neither a desolate village nor a ruined town was found in the whole kingdom. "Alas," said TAKUPI to the queen, "how can that country be ill governed, which has neither a desolate village nor a ruined town in it?" The queen perceived the justice of his remark, and received the minister into more than former favour.

INDIAN ORATORY.

A SHORT time before the commencement of the unfortunate disputes which have now severed this country from her American Colonies, a war broke out with the Indians on the confines of VIRGINIA; and Lord DUNMORE, who was then governor of that colony, marched against them at the head of the militia and back-woodsmen. An engagement ensued, in which the Indians were routed with considerable slaughter; and, among many prisoners taken, was a famous warrior, or chief, named LOGAN. This celebrated Indian, being brought before the general assembly of the colony, where he saw and recognized many officers and privates with whom he had served against the French and Indians at and after the defeat of the brave but unfortunate BRADDOCK, was asked, why he, who had always been the friend of the English, was now found in arms against them; when he instantly delivered the following speech in his own vindication; which, however greatly it may be admired for its sublimity of stile, or the electrical appeal such language and sentiments must necessarily carry to the hearts of his auditors, was pronounced with a spirit and pathos that the strongest imagination will hardly be capable of conceiving.

THE SPEECH OF LOGAN.

“ I appeal to any white man to-day, if he ever
“ entered LOGAN’s cabin hungry, and I gave him
“ not meat—if he ever came naked, and I gave him
“ not cloathing. During the course of the last war,
“ I was so much the friend of your great king over
“ the great water, that I became in the end an object
“ of jealousy and suspicion to my own countrymen ;—
“ but I persevered, notwithstanding—and the sun can
“ witness for me, that he never rose but he found,
“ nor went to rest but he left me in arms, in de-
“ fence of the cause of your great king and his peo-
“ ple. In this attachment and alliance I should have
“ continued with unshaken fidelity, till death had
“ smote this war-worn trunk, had it not been for the
“ injuries and oppressions of one man, Colonel C—,
“ who, without the smallest provocation on my part,
“ farther than his own avaricious thirst for the plun-
“ der of my property—entered my territory—burnt
“ my houses—seized on my possessions—and, not
“ contented with all this, inhumanly butchered my
“ beloved wives and innocent children—not leaving
“ one to call me by the tender name of husband or
“ of father !—My countrymen, roused by my inju-
“ ries—and fearing for all that was dear to them-
“ selves—loudly called on me to lead them on to
“ war—could I refuse them?—I could not—we
“ marched—but you know the rest, and my heart
“ bleeds

“bleeds at the remembrance! I did not take up the
“hatchet, the rifle, and the tomahawk, from trea-
“chery or disaffection to the great king or his peo-
“ple; but for the safety of my countrymen. I did
“it not in defence of my own house—of my wives—
“or of my children—for they were all destroyed
“before the hatchet was thrown! I did it not to
“preserve my own life—for life has no longer charms
“for me! All that was dear to me in this world has
“been swept from the face of the earth; and there
“is not, at this day, a drop of LOGAN’S blood
“flowing in the veins of any human creature—ex-
“cept himself—Who is there to mourn for LOGAN?
“—Not one.”

The consequence of this affecting narrative was, that the general assembly immediately set him at liberty; and it became a noble and generous contest among the first gentlemen in VIRGINIA, who should shew him the greatest civilities. The poor Indian, who, amidst the dreadful calamities of a bloody and barbarous war, had never failed to feed the hungry and clothe the naked of their necessitous and unfortunate fellow-soldiers, then standing in the humiliating situation of a prisoner, became at once the object of their envy and their admiration, and every generous mind responsively, though silently, ejaculated—‘Who would not be LOGAN?’—In a short time he returned to his native country,

loaded with presents and honours, having exhibited proofs of heroism and bravery that would not have dishonoured an EPAMINONDAS or a SCIPIO—with a heart bleeding at every vein for the loss of its most dear and darling appendages—but replete with all the finest feelings of humanity, though inhabiting the bosom of a savage.

THE TIDE OF LIFE.

A VISION.

HAPPENING a few nights ago to amuse myself with reading SHAKESPEARE'S excellent tragedy of JULIUS CÆSAR, I was struck in a particular manner with these admirable lines in the part of BRUTUS :

There is a tide in the affairs of men;
Which taken at the flood leads on to fortune;
Omitted, all the voyage of their lives
Is bound in shallows and in miseries.

The deep sense and beautiful poetry of this passage made such an impression upon me, as gave occasion to a dream, wherein every object appeared in the most lively manner. I thought myself upon a wide-extended shore where an innumerable multitude was assembled. The faces of some expressed impatience; those of many inquietude, whilst a few amongst them seemed to wait with calmness and resignation. They all cast their eyes upon a vast ocean which lay before them, whose foaming billows rolled constantly towards

towards the shore, and the prospect was bounded by the horizon alone.

I immediately addressed myself to a person who stood by, and appeared less agitated with hope and fear than the rest, and, inquiring into the cause of the great concourse of people I saw upon the shore, was informed that the vast ocean which lay before me was the ocean of life, and that the crowds I beheld waited for the tide of life, in order to embark aboard the vessels which every tide brought in, and set sail for their respective ports.

While he was speaking, I perceived numbers of those who stood upon the shore discover great impatience and anxiety, and at last retire, declaring that they were quite weary of waiting, and that they would come another time. "Weak and unthinking mortals!" exclaimed the person whom I had accosted; "by their impatience they may probably have missed the only vessels that would have carried them to the place of their destination, and when at last they embark, they may perhaps be shipwrecked, or thrown upon islands inhabited by barbarians, who will reduce them to a state of slavery worse than death itself."

After we had waited a considerable time, several vessels approached the shore, and numbers embarked

in

in so great a hurry, that they even neglected to enquire whither the ships on board of which they went were bound. When the first bustle was over, I embarked with the person who had given me the information above mentioned, and when all the vessels were under sail, was surprised to see many persons still waiting upon the shore. Upon this I applied to my companion, who told me, that these were men of an over-cautious disposition, who chose to wait for the last vessel, which was steered by Timidity: that they were of a character entirely opposite to those I saw first embark; adding, their fate will be very different; for though they are sure of escaping the rocks of life, they will never reach the port.

A strong gale then rising, we sailed with wind and tide; and as I expressed some apprehension of a storm arising, my companion told me that my fears were groundless. "The gale indeed," said he, "is strong; it is the gale of Passion; but the vessel is steered by an experienced mariner, who keeps his eye constantly fixed upon the compass of Reason." After we had sailed several hours, we passed by a ridge of rocks, where we beheld most of the ships which passed before dashed to pieces, and several of the passengers, who had vainly attempted to save themselves upon planks, swallowed in the deep. "These," said my companion, "are the rocks of Destruction, more fatal than the ACROCERAUNIA

"so

“so often described by the ancients. There the
“vessels steered by Timidity are often wrecked;
“if they escape them, the passengers who land on
“the neighbouring islands meet with the most cruel
“treatment from the inhabitants.” The gale continued to blow equally strong, till at last night approached, when I lay down in order to repose myself; but soon after hearing a great noise and bustle among the sailors, who were just entering the harbour, my organs were as sensibly affected as if the clamours had been real, and I instantly awaked from my slumbers.

AFFECTATION

AFFECTATION OF SENSIBILITY.

THERE is no affectation that I know of, even in this age of affectation, more prevalent than that of sensibility. To illustrate my remark, let me present my readers with two portraits, the one of CLEORA, the other of ELIZA. CLEORA is a perpetual reader, and is dissolved in tears at every sentimental catastrophe, whether of parent, child, friend, or lover, which she meets with, on paper. She dare not go to a tragedy without preparing a supply of handkerchiefs to assist her in the distresses of the scene, and her too tender and exquisite sensibility in preserving necessary appearances before an audience.—She dies at the indisposition of a linnet, whose eyes she has burnt out with a red-hot needle to improve its melody; and she discharges an old and honest servant, who neglected to comb a lap-dog, whose nose she suffered to be broke to give it a singular appearance. She passes by the house of mourning, because it makes her dull; and she rejects the petition of the poor and distressed, because it is written in the plain or unlettered language of common sense and sincerity.

ELIZA,

ELIZA, on the contrary, reads of heroes and heroines, who have shaken off their duty to parents and tender relatives, with composure and unconcern. But the voice of real distress, whenever she hears it, arrests her soul!—She hears with true emotion, and she relieves with heroic avidity! She visits the solitary cottage, where she may produce a little comfort—the dying saint, from whom she may learn religion, morality, and pity—the weeping widow, to whom she may administer relief—and the helpless orphan, whose infant feelings she may soften.

I trust I need not ask my readers, which of the two characters is the most amiable. The question, if it were a question, must have been decided long before their eyes met this paper.

The world is, God knows, full enough of real distresses to exercise all our pity—all our humanity—all our assistance! Let us look round us then, and consider the melancholy case of our wretched fellow-creatures who pine from deficiency of nourishment—who freeze under the keen winter blast!—Consider the affection of parents unable to support their offspring—of children unable to support themselves!—Consider the misery—the desolation of thousands who surround us, and our pity will not stagnate—we shall have real objects enough for

com-

AFFECTATION OF SENSIBILITY. 139

compassion.—But however let it not be thought improper to feel even for fictitious misery, or that the mind is weak which suffers for the misfortunes of a HARLOW, —far be such a sentiment from my heart.— My meaning is to rouse to active charity the soul which feels for descriptive misfortune.

AN EASTERN TALE.

THAT universal discontent and disquietude which runs through every rank and degree of life hath been deservedly condemned by the philosophers of all ages, as one of the bitterest reproaches of human nature, as well as the highest affront to the Divine Author of it. If indeed we look through the whole creation, and remark the progressive scale of beings as they rise into perfection, we shall perceive, to our own shame and confusion, that every one seems satisfied with that share of life and happiness which its Maker hath appointed for it, man alone excepted, who is pleased with nothing that his bounty imparts, unless blessed with every thing that his power can bestow, perpetually repining at the decrees of providence, and refusing to enjoy what he has, from a ridiculous and never-ceasing desire for what he has not.

That object which is at a distance from us is always the most inviting, and that possession the most valuable which we cannot acquire. With the ideas of affluence and grandeur we are apt to associate those of joy and pleasure; and because riches and power *may* conduce to our happiness, we hastily conclude that they *must* do so; that pomp, splendor,

and magnificence which attend the great, is visible to every eye, whilst the sorrows which they feel, and the dangers they are obnoxious to, escape our observation. Hence it arises, that almost every condition and circumstance of life is considered as preferable to our own; that we so often fall in love with ruin, and beg to be unhappy; we weep, in short, when we ought to rejoice, and complain when we ought to be thankful.

The sun (says an eastern sage) was sinking behind the western hills, and with departing rays gilded the spires and turrets of GOLCONDA, when the captive SELIMA, from the window of the son of NOURADIN'S SERAGLIO, casting a mournful look at the country which she saw at a distance beyond the boundary of her confinement, fixed her eyes on some cottages which she could distinguish by the thin smoke ascending from them, and seemed to envy the humble condition of the lowly inhabitants; she longed to exchange her own situation for that of innocent poverty and chearful tranquillity. Little by little the envied prospect faded on her sight, and she listened with horror to the crashing of iron bars, and the closing that surrounded her; till at length all was hushed, all became quiet as the hours of night and stillness advanced; she then burst forth into the following soliloquy:

“ And

“And was I formed a reasonable being” (she cried)
“for this, to be excluded for ever from society, and
“doomed to add one more to the slaves of the mo-
“narch of the east? Have I deserved this at the hand
“of Providence, or exacted this unequal lot from
“the Genius of Distribution? Did I ever turn mine
“ears from the cries of the needy, or shut the hand
“of mercy from the poor? Why then am I pu-
“nished in this manner, why for ever denied the
“blessing of mutual love, and fated to weep in vain
“to the walls of a prison-house? While I was a child
“the Angel of Death closed the eyes of my parents,
“when as yet I knew not their loss; and a few moons
“ago the same minister of terror bore from my arms
“a sister whom I loved, to the land of silence and sha-
“dows; the rest of those that were dear to me groan
“under the bonds of servitude in the mines of AGRA,
“or traverse the great waters in the ships of INDIA;
“some happier few, who have found grace in the
“eyes of the Sultan, live only to shew me the dif-
“ference between what I was, and what I am; yet
“the remembrance of those I lost I bore with resigna-
“tion; I wept indeed and retired, but as yet re-
“pined not; but to know no end of misery, to be
“kept as a witness to the luxury of those who were
“once our equals, is surely the worst that can be
“inflicted: I have said to the slaves, why will not
“my Lord the Sultan dismiss the maid whom he
“thinks unworthy his embraces, and whose presence
“will

“ will rather cast a cloud over his pomp than increase
“ it ; but they treat my tears and my remonstrances
“ with scorn, nor are their hearts melted in them
“ with pity ; night and silence are over all the se-
“ raglio ; even the horrid guards to whose care we
“ are resigned are fast locked up in sleep. When, O !
“ when shall I enjoy that sweet oblivion ? Discontent
“ and perpetual uneasiness of mind banish from my
“ eyes all propensity to rest ; the night only affords
“ me an opportunity to vent my complaints ; and my
“ greatest happiness is this hour of universal repose,
“ when I can undisturbed and unmolested give utter-
“ ance to the sorrows of my heart.”

As she was speaking these last words, the shades of darkness were suspended on a sudden, and a light diffused itself around her like the flash of mid-day ; she looked up, and AZAZEL, the Angel of Reproof, became visible to her sight ; she bowed her head in the dust and humbled herself before him. “ SELIMA (he cried), arise, thou misguided
“ child of affliction ! I am that Genius who was with
“ thee when thou wast as yet a child, and in my book
“ were your future fortunes written ; I was with the
“ Angel whose ministry it was to seal the eyes of thy
“ parents, and who laid his hands on thy sister ; under
“ my influence wert thou brought up as a captive
“ unto AMURATH from the banks of OXUS, and im-
“ mured in the walls of his seraglio ; thou hast com-
“ plained

“plained of thy fate; thou hast said that the eye of
“thy Genius frowned on thy birth, and that Misfor-
“tune has marked thee for her daughter: but I am
“come to clear thy doubts, and to direct thee where
“thou mayst find the mansions of rest; let my words
“sink deep in thee, and grave them in living cha-
“racters on thy heart. I will take away the mist
“from before thine eyes, for thou knowest not what
“thou hast said; thou hast lamented the fate of thy
“sister, who is happier by far than thou art, and who
“has her station assigned her in the realms of bliss.
“The situation of thy companions, who have appear-
“ed pleasing to the Sultan, has been the object of thy
“envy; but, alas! thine is a paradise to theirs; thou
“hast repined at that solitude which, hadst thou
“made a right use of, would have taught thee to
“know thyself; and hast grieved that thou wast not
“born to that beauty which thousands possess, and
“which would have been to thee a punishment in-
“stead of a blessing. I will now shew thee what but
“for my interposition would have been thy own de-
“stiny, had this thy last, thy presumptuous wish
“been crowned with success, hadst thou been bidden
“in thy turn to deck with oriental pomp the bed for
“AMURATH, and repose on the silken pavillions in
“the inner chambers of the palace: turn thyself
“to the east, and view there what I shall explain to
“thee.”

She

She turned, and beheld a woman seated on a throne, surrounded with every circumstance of eastern magnificence; she was fair as one of the Houries, and sparkling in the gold of HINDOSTAN and the diamonds of SURAT; in her presence every mouth was dumb, every knee bended with fear, and every eye was fixed on the ground; yet she seemed to receive the adorations of the crowd with coldness, nor was her heart glad at the approach of her Lord; she seemed alone as to herself, though amidst wondering thousands and ten thousands at her feet.—

“View her yet again (he said), Selima, as the crowd retiring leaves her in her closet, and what happiness does she seem possessed of, that thou wishest to be thine; does not that gloom that hangs on her brow owe its being to fear? Is she not conscious that treachery or chance can in a moment bring her licentious happiness to an end? And guilt, that viper in her bosom, destroys all relish for pleasures, and points out to her the vanity of all joys which have not virtue for their foundation.—But see the guards rush in at this moment to seize her, accused of having conspired the death of her Lord.—Mark how the splendid apartments and alcove of pleasure disappear, and in their stead the joyless gloom and grated windows of a prison.—Now she is hurried in; they throw the black robe of death upon her; in vain does she now think of command, in vain wave that hand which a few

H

“hours

“ hours before would have stilled the raging of the
“ people, and humbled the rulers of the world. She
“ now begs to be heard, and has recourse, as her last
“ aids, to entreaty, tears, and prostration; but in
“ vain; she is dragged down on the rocky pavement
“ by the people, by the hands of slaves, who offer
“ her the dismal alternatives of the poisoned cup or
“ the sabre.—She drinks, and see she sinks, yet and
“ yet paler and paler, to the earth.—See the last convulsive
“ struggle—the dying gasp, and the sigh that
“ rends the heart in the last agony:—scarce is there
“ a pause; they strip the yet warm body, denied to
“ be joined in burial with the queens of the land, and
“ expose it for a prey to the eagle and vulture.

“ Such, short-sighted maid! would have been thy
“ latest hour, and thy end would have resembled hers;
“ bear then thy present fate without repining, nor
“ dash the cordial, which hope presents thee with,
“ to the ground; but wait with patience for a happier
“ hour: their lot only may be called miserable,
“ whose faces were never covered with shame, and
“ who go down unrepenting to the grave.—Hope is
“ yet thine, which can turn the walls that confine
“ thee to the bower of content; then say not in thine
“ heart that thy portion here is with the wretched;
“ nor, by wishing to alter the allotment of Providence,
“ provoke the rage of a power infinitely
“ greater than mine, which can crush thee to
“ atoms at a blow.”

When

When he had spoken these words he stretched out his arm over her, and she sunk down on a sofa into the arms of sleep, from which she awoke in the morning with a conviction of her late unjust repinings, and with a perfect resignation to the lot which her Genius had assigned her in the terrestrial abode of life.

FRIENDSHIP.

AN INDIAN ANECDOTE.

EREEO and KOAH were natives of, and resided at, OWHYHEE, and were distinguished by the appellation of the Friends; for, as DRYDEN says,

Their love in early infancy began,
And rose, as childhood ripen'd into man,
Companions of the war.

In a fight with the canoes of the island of ONEEHEOW, the canoe in which EREEO and KOAH had embarked rashly pushed before their party, and was nearly encircled by the enemy. EREEO and KOAH behaved with the greatest intrepidity; but at length EREEO received a blow on the head from one of his opponents, which pierced his feathered helmet, and he fell over, stunned, into the sea; KOAH, seeing the accident which had befallen his friend EREEO, leaped into the sea, with one hand supported EREEO, with the other held his target, and defended himself from the missile weapons of the enemy. KOAH remained in that state till an Owhyheean canoe took up him and his friend. This circumstance rendered the friend-

friendship between EREEO and KOAH, if possible, stronger than ever.

The fatal day which deprived this country of the first navigator that the world ever produced, put an end to the continued friendship of EREEO and KOAH. The manner was thus: Captain KING and a small party of marines were stationed at a place called the observatory, on one side of the Bay of KARAKAKOOA. After Captain COOK was killed, the tumultuous islanders flew to attack the observatory, and among them were the two friends.

EREEO in a few minutes after his arrival at the observatory received a wound, and was leaning against a tree when he saw his friend fall. He ran up, and endeavoured to convey away the body, but, in attempting it, he received a second wound, and retired from out of the reach of the shot to staunch the blood.—He stopped the wound with his garment, and again approached the body of his friend, which he clasped in his arms, and was carrying it away, when a third shot struck him on the back, and obliged him to lay the corpse on the ground: he stood over it motionless, weeping with grief for the loss of his friend, and fainting with the anguish proceeding from his wounds.

Captain KING, who from the observatory perceived the earnest endeavours of EREEO to remove

the dead body, commanded the marines not to fire at him any longer, but to let him take it off. The order was given too late. Poor EREEO again essayed to lift up his friend; but his strength, from loss of blood, failed him: he staggered a few paces, fell on the corpse, and expired.

ENVY.

ENVY.

AN APOLOGUE.

THE Santon BAZARLU, during the whole Ramazan, took no repast till after sun-set, and then allowed himself only a single raisha.

He wrote on the wall of his cell this sublime monosyllable, Hou (*It is*) the continual subject of his meditations, and prayed in a posture so immoveable, that the birds, imagining him a statue, came and perched upon his head. Yet was it less his piety towards God than his charity to men, that rendered him so celebrated throughout NATOLIA. His hermitage was the refuge of the unfortunate and penitent. Whatever calamities any one suffered, or with whatever crimes his conscience reproached him, if he but visited the good Santon, he returned home comforted. An inhabitant of SMYRNA went one day to his cell, and thus addressed him: "O Santon! "I am poor; yet should I bear my poverty with "patience, could I but see my brother as poor as "myself: but with him every thing prospers, and "he receives the gifts of heaven in such profusion, "that I burst with rage and envy. This is not all:

" I am hated and despised, while this fortunate brother enjoys the esteem of the public, and the friendship of every worthy person.—Wherever I go I am constrained to hear the hated encomium of his virtues; nay, am even forced to admire and applaud them myself. O Santon! I am the most wretched of men; pray for me, and give me comfort, if in your power."

These complaints were the first the good Santon had ever heard without pity. "Fly," said he, with holy indignation, "fly far from my sight, thou enemy of all good. Hell alone can comfort thee, since thou canst desire the Deity to withhold his blessings from thy brother, and couldst delight to see him miserable and wicked."

GRIEF.

G R I E F.

A TALE.

IN passing through the village of T——, in DORSETSHIRE, on my way to PLYMOUTH, my attention was suddenly arrested by the sight of an ancient building. This venerable pile first appeared to my view through the shade of a vast range of time-worn oaks and elms in which the rooks had made their nests, seemingly with a view to a readier address to that heaven to which the meanest reptile pays homage, probably with more sincerity than lordly man. Indeed, I might have passed it unobserved, but from the clamorous vociferations of the birds. On coming near to it, I found the courtyard, which was spacious, crouded with persons of various ages and appearances; and, on closer inspection, I observed many of them in tears, while others walked to and fro in pensive sadness. I alighted from my horse, and having made the bridle fast to the iron railing, walked into the midst of the assembly: I then asked a man, whom I had just before seen entering the gate upon crutches, the cause of the meeting? He immediately replied, "It is for the funeral of HUMANUS."—"And who was HU-

"MANUS?" said I.—"I am not capable," said the old man, "of speaking so fully of his virtues as they deserve: they were indeed beyond all praise—he was the comforter of the miserable, the staff of old age, the supporter of virtue, the scourge of the unprincipled, the reliever of the distressed of all nations, ages, and conditions; he was, in the fullest sense of the word, the friend of human nature; while living, he appeared more than man: but alas! death has given us to know, to our sorrow, that, though he was possessed of all the gifts of nature in the extreme, he was mortal."

This surprising account of a man, and told in so few words, determined me to learn more of the story of this human prodigy; accordingly, I loosened my horse from the rails, and, repairing with him to the nearest inn, returned to mix with this crowd of real mourners. Just as I entered the place, the corpse of HUMANUS was being brought out of his late mansion, at the sight of which the sigh was general, and seemed to reverberate; every one was anxious of getting near the coffin; but not in such a manner as to incommode each other, or break in on the solemnity of the scene: Indeed, there seemed to be an impression on them, as if the most trifling noise would affect their departed friend; all was the stillest silence! During the walk to the church, which was through

a grove

a grove of chesnut trees leading from the garden of the deceased, tears flowed down the furrowed cheeks of the aged, and the rosy cheeks of the young ; they could look on each other only, but could not speak. The heart over-charged with grief finds little room for words ! In this manner they went ; in this manner they continued while the last offices were performed to this good man ; and in the like manner they returned to their homes.

The old man whom I first accosted, now addressing me, said, if I wished to know more respecting HUMANUS, he would introduce me the next day to SALANTHES, who lived in the village, and who was his most particular friend. I thanked him, and the following morning he walked with me toward his house : we saw him some time before we reached it ; he was leaning upon, or rather over, his garden gate, with a book in his right hand, seemingly in deep thought : when we came near him he started, but immediately on recognizing MUTILATUS, for that was the name of my guide, he recovered himself, and asking the old man how he did, at the same time made several reverential bows to me, which I returned with all possible respect. MUTILATUS now told him that I was a traveller, who had been present at the funeral of HUMANUS, and wished to be acquainted with that good man's virtues.—“ I have told him,” said he,

“ the general outlines, but have referred him to you
“ for the finished picture of his character :”—“ I
“ thank you,” replied SALANTHES ; “ none so well
“ can speak of the good qualities of HUMANUS as
“ SALANTHES, who has been so materially benefit-
“ ed by them. Walk in, kind stranger, and I will
“ endeavour to satisfy thy inquiries.” MUTILA-
TUS now took his leave and returned home. SA-
LANTHES, after inquiring whether I would take
refreshment, thus began :

“ HUMANUS drew his first breath in LONDON,
“ where, after an education suitable to the line of
“ life intended for him by his father, he went as a
“ merchant to CONSTANTINOPLE, and there it was
“ that he first exercised his benevolent mind in relief
“ of a young Christian slave, a Spaniard, who had
“ been taken by a Tunisian corsair, and conveyed
“ from the coast of BARBARY to TURKEY by a
“ travelling merchant. The case of this poor youth
“ was hard, very hard ; it came to the know-
“ ledge of HUMANUS, from an intercourse of trade
“ with the MOOR his master, and, after repeated
“ applications for the purpose, he purchased him at a
“ very high price. The MOOR was well pleased
“ with his bargain ; for, on delivery of the youth
“ to HUMANUS, he observed, he should never have
“ got half the money for him from any other pur-
“ chafer. The slave was taken to the house of
“ Hu-

"HUMANUS, and treated more like the brother than
"the servant: he continued with him during his
"stay in that country, and came with him to ENG-
"LAND, was the principal manager of his vast
"mercantile concerns while in business, and when he
"quitted trade to settle in this village, he brought
"him here also, and made his service 'perfect free-
"dom,' for he would not even suffer him to live in
"the same house, but appointed him to one almost
"equal to his own, lest he should appear to be
"restrained. Till ten days past——!" Here the tears
flowed from the eyes of SALANTHES: "Till within
"the last ten days," he repeated, "they lived in
"the closest amity, the purest friendship."—He
could not go on; his grief was so very poignant that
it prevented him. "And is this faithful man dead
"also?" I asked. "No," he replied, "he lives
"to weep over days to come." And, after a long
pause, interrupted only by his sighs, he emphati-
cally exclaimed,—"I am that man!"—I was struck
with amazement: his manner of delivering the last
words almost overpowered me; but when he ob-
served that my attention was again drawn to his
recital, he further said: "HUMANUS laid an in-
"junction upon me: never to let the business of my
"freedom escape while he lived; but he is now
"dead, and, in justice to his memory, in justice
"to his virtues, I intend to make my story pub-
"lic; and you have my authority to acquaint whom
"you

“ you think proper with it. I could tell you an infinity of great and good actions of HUMANUS, but it would take up too much of your time to attend to them; and it is sufficient to say, that this village, and many of the neighbouring ones, have risen almost out of his bounty. His great heart, in expansion like the firmament of heaven, felt for the misfortunes and distresses of his fellow-creatures, and his liberal hand relieved them; he fed the hungry, clothed the naked, and liberated the prisoner. The unhappy female brought low by irregularity and disease, and the libertine reduced by abandoned profligacies, were both objects of his compassion: nor, when he relieved them, would he ever listen to their stories; the recital he well knew must be painful to their feelings, which, to his generous mind, was paying too dear for a temporary relief. In fact, every consideration gave way to his unbounded benevolence; nor were his kindnesses to that spot in particular confined to his life only; he has provided for the wants of impotent age and helpless infancy, as well as for the casualties and accidents attending on mature life. It can now remain no longer a matter of surprise to you, that every countenance you have seen in this place is so strongly expressive of heartfelt grief.”—Here he stopped; and, after returning him my thanks
for

for his narrative, I went to the inn, took my horse, and pursued my journey, not without reflecting that the praise arising from good works must far exceed the triumphs given to heroes, or the adulation bestowed on princes.

THE VISION OF ZAKIN,

THE

ARABIAN HERMIT.

HEARKEN, ye children of the dust, to the words of ZAKIN, and despise not the instructions of the aged. The thorny paths of adversity have taught me wisdom, and the lamp that directs my feet was lighted in the dreary habitation of Poverty. I have sought Pleasure in the palaces of kings, and Content in the dwellings of the powerful: but found that Envy and Covetousness had usurped the place of the former, and Malevolence and Disorder filled the seat of the latter. I visited the assemblies of the young and the sprightly, but Pleasure was not there; and at the feasts of the voluptuous she was an entire stranger. Ambition, that guarded the avenues of the rich, would not suffer her to enter, and Avarice chased her from the miser's door.

Then, said I, surely man was made in vain; for his days are spent in seeking what he never will find, and searching the inhospitable wilds of sorrow and

and disappointment, for objects which perhaps have no existence. Pain and disease are his inseparable companions, and his cup is always deeply tinged with grief. How then can this child of misery be called the favourite of his Maker, and the undoubted Lord of the whole creation? Surely the herds that range the pastures of the wilderness rival him in happiness, without sharing in his toil. Strangers to ambition, and the insatiable thirst of riches, they are contented with the bounties of nature, and repose under the friendly shade of some spreading tree without repining.

While I was thus expatiating on the miseries of human nature, a voice, louder than the thunder's roar, filled me with terror; and lifting up mine eyes, I saw at a distance before me the form of a man dressed in a flowing robe, whiter than the snow on the mountains of ARARAT. His eyes, like the lightning's flash, were bright and piercing, and the glow of his countenance resembled the blushes of the morning. Awed at an appearance that declared him more than mortal, I fell at his feet, while he approached me with an air of majesty, and, with a voice that seemed to pierce the soul, commanded me to rise. I instantly obeyed the awful summons, and stood trembling before him.

"ZAKIN," said the Genius, "look around thee;
"behold

" behold the ample canopy of heaven, and then tell
 " me if thou canst measure its dimensions, or point
 " out the place where its limits may be found. Dost
 " thou know the abode of darkness, or the fountain
 " that supplies the sun with light? Canst thou tell
 " the place where the winds have their residence,
 " or the secret chambers in which the lightnings lie
 " concealed? If these things are too wonderful for
 " thee, how canst thou expect to fathom the coun-
 " cils of Omnipotence, or discover the secrets of
 " his providence? and yet thou hast dared to
 " arraign the conduct of the Most High, and ques-
 " tion the justice of thy Maker. I am called the
 " Genius of Instruction, and, in compassion to thine
 " infirmities, am sent to convince thee of thine errors,
 " before the sword of vengeance be drawn, and the
 " Angel of Death be commissioned to execute the
 " sentence. Look, therefore, towards the east, and
 " observe well the prospect that lies before thee."

I obeyed his command, and saw a very extensive
 plain, some parts of which were beautifully adorned
 with trees, groves, and streams of water, the ground
 enamelled with flowers, and the trees laden with
 delicious fruits; while others were parched and
 sandy, interspersed with rocks, and frightful per-
 pices, and in some parts covered with brambles and
 the thorns of the wilderness. Through the middle
 of this plain I observed an open road, in some parts
 rocky

rocky and uneven, but in others covered with a carpet of flowers, and the margin decorated with a crystal stream. On each side were groves of spices, which echoed with the warbling notes of the birds of paradise.

While I was contemplating this delightful scene, I beheld a multitude of people entering its eastern extremity. They all for some time continued in the high road; but the first roughness in the path induced many to leave it, in order to find another more agreeable to their inclinations. Some wandered in the most desolate paths, and there perished with thirst and fatigue. Others exerted their whole strength to climb some lofty precipice, though few were able to reach the summit, and those who gained it, tumbled from the giddy height, and were crushed with the fall. And many were so intangled in the thorns and briars, that they found it impossible either to proceed or retreat: while those who continued in the open road pursued their journey with pleasure and security. The rugged parts of the path seemed indeed to give them some uneasiness; but the difficulty, when overcome, added a fresh relish to their enjoyments, and their repose was sweetened by reflecting that their toil was past.

While I was observing, with a pleasing delight, the unaffected satisfaction conspicuous among this
com-

company, one of them suddenly left the path and wandered among the rocks. His arms were folded on his breast, and his eyes fixed on the arch of heaven. In this manner he ascended a dangerous height, down the side of which a torrent tumbled with irresistible fury; but deaf to the roar of the water, and heedless of his path, he reached the craggy summit, and the next step must have precipitated him headlong into the stream, when a Genius, descending from the clouds, took him by the hand, made him sensible of the frightful danger of his situation, and kindly conducted him back to his companions in the open path.

Astonished at what I beheld, I turned my eyes toward the Genius, and humbly intreated him to explain the meaning of this visionary scene; and why so many should chuse to wander among inhospitable wilds, and lose themselves in a labyrinth of difficulties, when they might have passed their time in pleasure and content, free from anxiety, undisturbed by danger.

"Child of the dust," replied the Genius, "it is
"the book of nature that is displayed before thee;
"read it with attention, and lay up its precepts in
"thine heart. The plain thou seest is the stage of
"human existence, and the open road the path of
"Virtue. Those who obey the dictates of conscience
"never

“ never deviate from it, notwithstanding the diffi-
“ culties and oppositions they often meet with in
“ their journey through the wilderness of life, and
“ thus enjoy every comfort here, and secure to them-
“ selves a place in the happy regions of futurity.
“ Animated by the prospect of the latter, they support
“ every misfortune without complaining, and even
“ smile when Destruction shakes her iron rod. But
“ far different is the fate of those who leave the road
“ of Virtue, to follow the delusive instigations of
“ Ambition, the false insinuations of Riches, or the
“ alluring calls of inebriating Excess. The votaries
“ of Ambition climb the craggy precipice of power;
“ but if they have strength to reach the summit, the
“ hand of Envy precipitates them from the giddy
“ height, and puts at once a period to their lives
“ and expectations. If the insinuations of riches in-
“ duce the feet to wander from the road of peace,
“ utmost fatigue and deepest anxiety are the inevit-
“ able consequences of the foolish choice. The
“ deluded mortal traverses the arid wastes in search
“ of treasures, which, if obtained, serve only to in-
“ crease his sorrow and deprive his soul of repose,
“ till he sinks under the accumulated load of labour
“ and anxiety, and leaves the shining dust, for which
“ he bartered his happiness, to be squandered by his
“ successor, perhaps to enrich his implacable foe.
“ If the alluring calls of Pleasure are regarded, the
“ unthink-

“ unthinking mortal quits the path of Virtue in search
 “ of what is impossible to be found, till he has en-
 “ tangled himself in the briars of Intemperance,
 “ and the thorny labyrinths of Lust, where the
 “ wretched remainder of his days are spent in sick-
 “ nefs and in pain, without the power of returning
 “ to his original state of peace and security. But
 “ he who suddenly quitted his companions, who
 “ was snatched from destruction by a messenger
 “ from above, is an emblem of thyself. He had
 “ walked from his childhood in the paths of Virtue,
 “ till, desirous of discovering what is impossible to
 “ be known, he ascended the craggy precipice
 “ of Distrust, and stood tottering over the tor-
 “ rent of Perdition; when that Being, whose jus-
 “ tice he had dared to question, snatched him from
 “ the dreadful spot, and replaced him in security and
 “ peace.

“ Such, ZAKIN, are the proceedings of Provi-
 “ dence. Every mortal is originally placed by his
 “ Maker in the road of peace; but if he deviates
 “ from it by listening to the calls of his unruly
 “ appetites and passions, is it justice to blame the
 “ Most High? He hath placed happiness before
 “ the children of men, and given them sufficient
 “ power to attain it. But if they spurn the ge-
 “ nerous offer from them, justice will at length
 “ awake,

“awake, and the sceptre of mercy be changed into
“the rod of vengeance.”

At these words the Genius disappeared, the whole prospect vanished, and I returned to my cave in peace, satisfied that the proceedings of Providence are just, regulated by Infinite Wisdom, and tempered by Mercy and Loving Kindness.

THE GAMESTERS.

AN APOLOGUE.

A GENTLEMAN, after having travelled through different parts of the globe, returned at last to his own country. His friends flocked round him (as is usual in such cases) with eager expressions of welcome. "Bless me, how happy am I to see you!" cried one and all of them. "Come, do tell us something of your adventures." After relating a number of miraculous circumstances, "You know, gentlemen (said he), what a prodigious distance it is from this country to that of the HURONS!—Well, about twelve hundred leagues farther off I met with a very strange set of men, who often sit round a table the whole night, and even till the morning is far advanced: but there is no cloth laid for them, nor is there any thing to gratify their appetite. The thunder might rattle over their heads, two armies might engage beside them, heaven itself might threaten an instant chaos, without making them stir, or in the least disturbing them, for they are both deaf and dumb. At times, indeed, they are heard to utter inarticulate sounds, sounds which have no connection with

" each

“ each other, and very little meaning, yet will they
“ roll their eyes about in the oddest manner ima-
“ ginable. Often have I looked at them with
“ wonder; for they never want spectators, who are
“ seemingly attracted to them by curiosity: and be-
“ lieve me, my friends, I shall never forget the
“ horrid countenances which I have observed among
“ them upon such occasions, countenances on
“ which were painted, by turns, despair, rage,
“ and now and then a malignant joy tinged
“ with uneasiness. Sometimes they appear furious
“ as Bedlamites; sometimes sullen and gloomy as
“ the infernal judges; and sometimes gasping with
“ all the anguish of a criminal as he is led to the
“ place of execution.”——“Heavens!” (exclaimed
the friends of our traveller) “what can be the ob-
“ ject of these unhappy wretches? Are they servants
“ of the public?”——“No.”——“Then they are
“ in search of the philosopher’s stone?”——“No,”
——“Of the perpetual motion perhaps?”——
“No.”——“Oh, in order to repent of, and to
“ atone for their crimes.”——“No: you are as
“ much deceived, my friends, as ever,”——“Good
“ God! Then they must be madmen. Deaf,
“ dumb, and insensible! What in the name of
“ wonder can employ them?”——“Why, GAM-
“ ING.”

FILIAL PIETY AND AFFECTION.

FILIAL love is the principal bond of society. It is the sacrament of nature. It is a duty, or rather let me say it is miscalled a duty ; it is more properly called a principle. It flows from the heart without effort ; it is delight—it is indulgence—it is enjoyment ; it is guided not by the slow dictates of reason, it waits not encouragement from reflection, or from deliberation—it asks no aid of memory—it needs not the exercise of the understanding—it flows spontaneously from the fountain of our feelings. It is involuntary in our nature. It is an innate and active consciousness of having been the subject of a thousand tender solitudes—a thousand waking, watchful cares, anxieties, and patient attentions, unmarked and unrecognized by the object. It is gratitude founded in the conviction of obligations not remembered, because conferred before the tender reason could acknowledge, or the infant memory record them—a gratitude and affection which no circumstances can subdue, and which few can strengthen : It is a principle engraved in the core of the heart, and encircled in the thorns of life—Gratitude which can even endure injury from the object, for, though it may blunt regard, it can never breed
resent-

resentment—an affection which can be secured only by the security of those to whom we most owe it; an affection which is most fervent when the tremulous voice of age, then most feeble, requires support in its cold decline, and finds its best solace in the affections of children. If such are the generous sentiments of man, what must be their depravity who can depart from this principle so strongly entwined in the human heart?

A FRAGMENT.

SPLENDIDA was one morning solicited for charity by a poor woman with an infant in her arms. "It is not for myself, madam," said the wretched creature, "it is for my husband, who lies under that hedge tormented with a fever, and dying for want of relief." SPLENDIDA directed her eyes toward the object, and saw a meagre spectre stretched on the ground in the tattered regimentals of a foot-soldier. Her heart was touched, and she drew out a purse full of guineas. The blood rushed into the beggar's visage at the sight. SPLENDIDA turned over the gold, her hand delayed a moment, and the impulse was lost. Unhappily for the suppliant, SPLENDIDA was alone and without a witness. She put her hand in her pocket, and took out a solitary shilling, dropped it into the shrivelled palm that was stretched out to receive it, and drove on. SPLENDIDA returned home, dressed, and went to a lady's assembly, where a subscription was proposed for a certain celebrated actress. SPLENDIDA drew forth the same purse, and wrapping twenty guineas in a piece of paper, put it into the hand of the noble beggar; the room rang with applause of her charity. "I give it," says she, "rather

" rather to her virtues than to her talents. I
" bestow it on the wife and mother, not upon
" the actress." **SPLENDIDA**, on her return home
took out her account book, and sat down twenty-
one pounds one shilling to the article of charity.
The shilling, indeed, Heaven audited on the score
of alms; the pounds were posted on the account of
vanity.

TRUE CHARITY EXEMPLIFIED.

THERE were two rich men, both inhabitants of the same town. One of them lived splendidly, kept many servants, saw much company, and received all strangers. He rode out every morning, with two bags of money slung at his saddle, and a trumpeter before him, who gave notice to the poor to come and receive charity at his master's hand. Thus his possessions were soon squandered away, and, with great fame, he reduced himself to beggary.

The other lived moderately, peaceably, and contentedly; and his riches daily increased. As soon as he heard of the extravagant man's misfortune, he sent to make him an offer of his house, his table, his assistance, and his friendship; which was accepted with great thankfulness. In the frequent conversations which these men held with each other, the new guest would often complain of his condition, and, which was worse, seemed despairingly to repine at the dispensations of Providence, who had promised to reward those that were charitable to the poor a hundred fold. He mentioned himself as an example of the contrary, and desired to know of his friend,

friend, how he managed to live plentifully, and yet see no end of his wealth?

“ As a proof of my confidence and sincerity,” answered the grave old man, “ I will reveal to you what I have hitherto kept an inviolable secret. I live plentifully, but not above my rank in the world. I do not entertain a number of table friends, who, as soon as they have turned their backs, forget my generosity and their own gratitude. I do not, as you did, hunt after every stroller to give him alms; but I make enquiry after such as were unable to profit of your ostentatious munificence. Such are the poor worthy house-keepers, who are ashamed to trouble other people with their complaints; poor widows, who, at home in their cottages, are forced to toil hard for a maintenance; orphans, that want care, education, and advice; sick and decrepid people, who were unable to keep pace with your horse. I do not triumph publicly over my neighbour’s poverty, but save my fellow-christians, as much as possible, the sad remembrance of their ill fate. I have always endeavoured to avoid laying poor men under obligations, and, for that reason, have sent the charity I designed by unknown hands. Now you see, my friend, that God is faithful; for he daily restores to me what I bestow an hundred fold. I give the poor for their sakes, but you

I 4

“ gave

“ gave them for your own. God is not pleased,
“ but with the free gift of him whose left hand is
“ ignorant of what the right has done. Here, take
“ the half of my wealth, and divide with me the
“ satisfaction and blessing which those that support
“ the deserving indigent never fail to enjoy.”

THE HERMIT OF LEBANON:

A TALE.

MOST travellers, who have visited Eastern countries agree, that the present inhabitants are remarkably stupid and illiterate, and that ignorance has drawn her sable mantle over those places where formerly the lamp of wisdom shone with distinguished lustre. This observation, however true it may be in general, is not just with regard to every individual. There are still some persons whose minds are illumined by the rays of science, and who study, and, I dare say, practise too, the precepts of virtue and religion. Several of this kind I have seen in my travels, particularly an aged hermit, whom I fortunately met with when I visited the celebrated mountain of Lebanon in 1750. It would be foreign from my intention to attempt a particular description of this famous mountain, whence the cedars were brought for building the temple of Solomon, the most splendid structure the world ever saw; but time has strangely changed the face of his country. The extensive forests of LEBANON, which contained

such multitudes of spreading cedars, are reduced to one single grove of about a mile in circumference, containing about eighteen large cedars, a considerable number of small ones, and a few pines. While we were viewing the cedars, an aged hermit approached us; and, after making some remarks on these famous trees, conducted us to the convent of Cannobine, built on the declivity of LEBANON, in the most retired and romantic situation that can possibly be conceived. It stands on the north side of a remarkable chasm or rupture of the mountain, at the bottom whereof runs a large current of water, which tumbles down the rocks in numerous cascades. The murmur of those falling streams, and the hollow sound of the wind among the trees, increase the solemnity of the place, and tend greatly to compose the mind, and inspire the soul with reflections worthy of its nature; both sides of this chasm are remarkably steep, and covered with trees of the most beautiful verdure, many of which, being of the aromatic kind render the air delightfully fragrant. The church of this convent is a large grotto, and in one of the windows are three bells, which serve to call the monks to their devotions (a favour allowed them nowhere else in all the Turkish dominions). The convent itself stands at the mouth of a large cave, and, except two or three rooms, is wholly composed of subterraneous apartments.

After

After viewing every part of this sequestered retreat, the hermit conducted us to his cell, which stood on the margin of the same chasm, about a quarter of a mile from the convent. Before the entrance of this homely mansion was a large spreading tree, and on the right side a small stream, which had its rise from some distance above, in the side of the mountain, and here tumbled into the torrent at the bottom of the chasm. It is still the custom among the inhabitants of the EAST to entertain their guests under a tree; a circumstance the more pleasing to me, as it resembled the practice of the antient patriarchs, and filled my mind with the most pleasing ideas of ancient simplicity. After a short repast, we asked the hermit how long he had resided in that solitary habitation, and why he chose to exclude himself from society. To which he was pleased to answer, addressing himself to me as follows:

“ I am a native of SCIO, a famous island of the
 “ ARCHIPEDAGO, and not a stranger to the customs
 “ of EUROPE, having studied seven years at ROME.
 “ After my return, I lived many years in my native
 “ country; but being desirous of retiring from
 “ the world, and spending the remainder of my days
 “ in solitude, I repaired to this mountain, where I
 “ have now lived above forty years, and experienced
 “ more real pleasure and satisfaction in this se-
 “ questered grotto, than in all the noise, the bustle,

" and hurry of this busy world. Curiosity, my son,
 " doubtless, inspired thee with a desire of visiting
 " this famous mountain; that the journey may not
 " be wholly in vain, attend to the instructions of the
 " aged, and let the hoary head teach wisdom. Weigh
 " not the dispensations of heaven in the imperfect
 " balance of human reason; but be resigned to the
 " finger of the Almighty. Murmur not at the seeming
 " frowns of Providence, and the distribution of riches
 " in this imperfect state, for they are continually
 " fluctuating like the waves of the ocean, and sooner
 " dissipated than the morning mist. Remember, judg-
 " ments are not sent in vain, nor mercies bestowed
 " without commission. The actions of Omnipotence
 " are directed by infinite wisdom, which cannot err.
 " Repine not, therefore, at thy mortal lot, but always
 " take the present and future state in connection.

- " Consider, this world is not the whole of exist-
 • " ence; and, though thou mayst want thy share on
 " this side the grave, comfort thyself with this
 " pleasing, this animating thought, that if thou art
 " really pious, thou shalt have large possessions in the
 " regions that lie beyond it. These reflections, my
 " son, will unravel the intricacies of Providence, and
 " solve the perplexing riddles of life. Consider, thine
 " adversities will shortly terminate, and the most
 " poignant afflictions soon reach their period. The
 " clouds of adversity, darkness, and ignorance, that
 " now

" now spread a gloom over all the regions of thy
 " breast, will retire at the appearance of the torch of
 " wisdom; and when the sun of religion arises in his
 " strength, they will vanish and be seen no more.
 " If, while thy little bark rides on the ocean of this
 " world, rough storms and contrary blasts alarm
 " thy fears, yet remember that the voyage is short;
 " and the danger will soon be over; and though the
 " skies may darken, and the lowering aspect of the
 " heavens terrify and surprise thee, yet be assured
 " that brighter scenes will soon cheer thy sight, and
 " more serene prospects ravish and delight thy soul:
 " though the waves may roar, and the billows appear
 " as mountains, yet winds, storms, confusions and
 " disorders, nay even death itself, shall all conspire to
 " waft thee to the empyrean shore: Let the confi-
 " deration of the uncertainty of life be a continual
 " memento of thy fluctuating condition; acquaint
 " thyself with the monuments of death, and contract
 " a familiarity with the king of terrors.

" Remember, the omniscient eye of Heaven ob-
 " serves all thy actions, and let not death surprise thee
 " in an unguarded hour. Accumulate not riches
 " to thyself, neither be thou covetous of large pos-
 " sessions. Let thy request to Heaven be, like that
 " of AGUR, 'Give me neither poverty nor riches.'
 " Delivered from the difficulties and hardships of
 " the one, and unembarrassed with the incum-
 " brances

“brances and perplexities of the other, thou wilt
“live in comfort and satisfaction, and thy days will
“glide on in a pleasing serenity. Never imagine
“temporal things to be permanent; let thine own
“mind limit their duration. Vicissitudes unex-
“pected may turn back the wheels of Prosperity;
“and changes, sudden as the whirlwinds of the de-
“part, destroy all thy pleasing hopes of a long-conti-
“nued succession of delights. Place not, therefore,
“thy felicity on fleeting objects, nor stretch out
“thine hands to grasp at shadows. Build not thy
“joys on an aerial foundation, nor place thy hopes
“on the phantoms of a waking dream. Prepare for
“misfortunes, and keep thyself always ready to war
“with adversity. Every thing in nature may be
“justly considered as an instructive lesson of our own
“mortality. Life has its spring, its summer, its
“autumn, and its winter. Many find a passage
“from the first to the grave; but those who sur-
“vive both the summer and the autumn must in-
“evitably fall beneath the chilling blasts of winter,
“and the frozen hand of Death will open for them
“the dreary portals of the tomb. Remember, my
“son, we are all bound on a voyage to eternity, and
“that the passage is difficult and full of dangers;
“let us, therefore, be particularly careful, lest the
“current of Prosperity should carry our little barks
“into the eddies of Pleasure, and they be swallowed
“up by the whirlpools of Vice, or beaten to pieces

“ OR

" on the rocks of Despair. The merchant, animated
 " with the hopes of riches, traverses the burning
 " sands of the Arabian wastes, to fetch the choice
 " productions of the EAST; but what are all the
 " golden treasures of HINDOSTAN, the pearls of
 " ORMUS, or the diamonds of GOLCONDA, when
 " compared with the permanent riches which crown
 " the toils and sufferings of a christian. What per-
 " son, therefore, would neglect such glorious pro-
 " spects, because a few boisterous winds and adverse
 " blasts may attend his passage? Surely he is unde-
 " serving such glorious treasures who is afraid to
 " hazard a few momentary and perishing trifles, for
 " joys of such intrinsic value and eternal duration.
 " Pursue now, my son, thy journey in peace; and
 " when, by the favour of the Almighty, thou hast
 " reached the land of thy nativity, and sittest at ease
 " in the habitation of thy fathers, engrave these pre-
 " cepts on the table of thy memory, and make them
 " the constant subject of thy thoughts; for then shalt
 " thou tread securely the paths of virtue, and de-
 " fire, rather than fear, the approach of the King of
 " Terrors. Thou shalt smile at misfortunes, and,
 " under the weighty hand of Adversity, remember
 " with pleasure the aged inhabitant of LEBANON."

THE TRAVELS OF VIRTUE.

VIRTUE, desirous of visiting the abode of mortals, undertook a journey through the world, attended by TEMPERANCE, JUSTICE, and HUMANITY, the constant companions in all her peregrinations. They passed the first part of their journey without any considerable opposition; but when they arrived at a certain city called MANHOOD, the metropolis of the kingdom of EXISTENCE, they received many insults from the subjects of VICE, who was governor of the place. They however behaved themselves with great steadiness and resolution, and looked upon the aspersions thrown on them with contempt; but they were surpris'd by TEMPTATION, ALLUREMENT, and CONSENT; it was with great difficulty that they escaped out of their hands; and TEMPERANCE, JUSTICE, and HUMANITY, had nearly been carried off by a company of robbers, whose names were EXTRAVAGANCE, VILLAINY, and CRUEL DISPOSITION. All their arts could not, however, deceive, or their power force VIRTUE from being the favourite of the skies, who from that circumstance was defended from every insinuation, and protected from every danger.

Soon

Soon after, VIRTUE and her companions met with MISFORTUNE, attended by a numerous retinue; yet they remained serene and calm, nor discovered the least sinful disorder or emotion; so that the inhabitants of the earth were astonished, and the family of SENSE confounded; but VIRTUE, seeing their amazement, spoke to them in the following manner: "Why are ye surprised, O ye children of the dust? Ye judge only from external appearance, and contemplate the outward surface of things; but assure yourselves my happiness does not depend on the breath of Fame, nor is it placed in that which the world calls felicity: it is neither grandeur, riches, nor pomp, that please my soul, but the approbation of Him whose favour is preferable to life in its brightest scenes and in its most alluring circumstances. I look upon my present afflictions as only designed to try and prove the sincerity of my heart; a much nobler prospect lies before me; my estate is yet to come, and the possession sure and certain: the seas may evaporate, the skies pass away, the rocks crumble to dust, and the mountains know their place no more; but my inheritance is secured, and my crown fadeth not away. I am descended from the Great Eternal of the skies: he is my father, my guardian, my protector: his hand shall safely guide me through the maze of life, and the glory of his presence illumine the valley of the Shadow of Death."

Having

Having spoken these words, VIRTUE and her companions pursued their journey along the road of MORTALITY with chearfulness. Amidst all the fatigue and difficulties that attended them, they fainted not, nor were they weary. At last they reached that ancient town in the road of LIFE stiled OLD AGE, where they were seized by INFIRMITY, SICKNESS, and DECLINE; and after being for some time confined in the prison of FATALITY, they were conducted through the land of DARKNESS to the regions of DEATH, where their faces turned pale, and they were ready to sink with fears, till accosted by GOOD CONSCIENCE, who promised to appear as their friend when they were brought to the bar for trial. Nor did he fail in his promise: the Judge was satisfied, and commanded INNOCENCE to waft them over the river OBLIVION, and land them on the shore of IMMORTALITY. Here they were embraced by GLORY, and with him took their flight from the view of mortals.

THE SLAVE.

"**H**EAVEN bless thee, and pour down all its "blessings on thee and thine!" said the Slave.—I had presented him with his liberty.—His joy was too great for utterance, and, nature being overpowered, he sunk senseless on the ground. He recovered; gratitude glistened in his eye, while fortitude endeavoured to restrain the tender passion—he bowed his head, and thanked me. He had a wife in AFRICA; often did he speak of her, and as often would the uplifted eye seem to call heaven to witness the purity of his love. I gave him money. "Take it," said I; "it will carry thee to thy native home." Fixed in astonishment, he gazed upon me, he endeavoured to speak, but could not; it was enough: I was amply paid, and felt a more exquisite sensation than if the INDIES had been added to my estate.

Ye sons of affluence, ye children of prosperity! Listen and be wise. Bring the portrait full to view, and improve from the sight. View the unfortunate debtor in his cell; Melancholy sits on his placid countenance; his leaden eyes he casts upon the floor, then heavily lifts them up to the wall.—"Ah
" here

"here is woe!" Despair will ere long take hold on him, and in her train attend a ghastly groupe of evil genii. Ye proudly rich! let your hearts for once be softened, let compassion sit on your brow and have pity on your debtors. The God of Benevolence will reward you, and thrones, dominions, principalities, and powers, will sound your praise.*****The cry of fire echoed through the house——My daughter was in imminent danger——the slave whom I had freed, impelled by gratitude, rushed through the flames, brought her safe to my arms, and disappeared.

THE MOUNT OF FORTUNE.

A VISION.

I Fell asleep the other night, after meditating on our general dissatisfaction at the fortune that is allotted us, and had an extraordinary dream, so strongly distinct and so entertaining, that I cannot resist the inclination I feel to commit it to paper while it is fresh in my memory.

I was placed, I know not how, on the top of a green hill, which was very flowery and fragrant. The world, methought, lay under it, in a vast descent of cloudiness! A thousand roads led up to it, but with such intricate and mazy windings, that my eye was unable to trace any of them distinctly; yet they all opened at last upon the summit of the hill, and poured out a mixed multitude of both sexes, and of all ages and conditions, who as soon as they had reached the flat hastened forward toward its centre.

I was wonderfully pleased to discover Miss FROLIC in the crowd, gave her my hand, and led her on with great composure. She informed me, that the place we were upon was the Mount of Fortune;

Fortune; and that she was going to a fair which is held on it, and called Mend-all Market. Her business, she said, was to change her condition for a better; and she doubted not but I might do the same if I pleased, since I had found my way up the hill: for all people who came thither were allowed the happy privilege to lay down their own burdens, and take up lighter in the room of them.

In the very middle of the plain, we came to a kind of may-pole, which seemed bigger than the monument, and as high as the peak of TENERIFF: it was of a bright yellow or gold colour; but twinkled strangely at a distance, and looked dazzling and transparent. There hung from it, on all sides, bright garlands of precious stones, with a mixture of the sweetest flowers, the hues of which were changeable, and varied every moment with a most bewitching effect. Upon the pinnacle of this pyramid sat the goddess of the place, -very busily spinning, but the thread she twisted off was too fine to be seen distinctly by us who stood so far below it. The wheel, in its motion, made a musical sound; but so rough and loud, that it shook the hill all round it. It scattered, while she turned it, a sparkling shower of globules, that were many-coloured, but hollow; and broke, like empty bubbles, in their descending over the multitude.

What

What I observed with most concern was, that the nearer we came, the prospect grew less charming; for the dust was so thick, that our eyes and mouths were filled with it, and our heads ached with the bustle and the noise of the tumult. The commodities which were to be bartered for lay spread every where in heaps, and all who passed them were invited to come and cheapen. Sweetmeats, lemonade, and a variety of the finest fruits were offered diligently up and down, by little cupids with painted baskets: and trumpeters, jugglers, rope-dancers, merry andrews, and opera-mongers, were exerting themselves on all sides, to complete the uproar. One might have thought it Covent-garden theatre, and the market or a fair just broken out from the curtain.

In the front of every pile rose an alabaster pillar, whereon hung a picture filled with figures, all in motion, representing whatever was most tempting and desirable in the merchandize it recommended: and at the foot of each pillar was placed an ebony chair, on both sides of which stood young and beautiful women, dressed like muses and graces; some inviting passengers to take possession of the empty seat; others pointing up to a compartment on the top of it, where were to be read, in golden letters, the name and quality of the merchandize.

We

We made up to a heap that was remarkably higher than the rest, and read there the word *Royalty*. We were agreeably surprised to see moving, in the picture that hung upon this pillar, palaces, armies, and navies! Crowds of men upon their knees, and women still more prostrate. Banquets, treasures, sports, and triumphs, all succeeding in their turns, drew a mighty crowd of gazers, who were struggling for the chair, and pushed each other from it. Miss *FROLIC* was very earnest to have had me put in for it; but I made a sign to her to be quiet, and presently we saw a person breaking strongly through the crowd, who with loud huzzas and uproar placed him there and bowed round him. But no sooner was he seated, than the tempting figures in the picture changed immediately into horrible ones! Cares, dangers, hatred, restlessness, and a thousand sooty furies, rolled, unquietly, about him! The muses and graces were transformed into serpents and satyrs, that hissed, grinned, and pointed at him. And, when he would gladly have escaped and sprung out of the chair, he found himself held down in it by a troop of meagre phantoms, that frightened us away from any further observation of him.

The next place that we stopped at was the column of *Beauty*. We looked up to the picture, and saw moving in it a mixed and confused bustle of coaches,

coaches, footmen, and coronets: men with their hearts in their hands; and an indistinct cavalcade of shapeless things without heads, called smiles, sighs, vows, desires, faintings, languishments, and adorations. There came up to this place, in a great hurry, a fat but sprightly young woman, with a bundle under her arm, which she laid down by way of barter; and which, we observed as she sorted the goods, was filled with thick legs, red hair, brown skin, and small-pock marks in abundance. The attendants at the pillar, having agreed to the exchange, were inviting her into the ebony chair; when I, who by this time began to suspect their fair appearance, turned the picture with my stick, and exposed its other side to the she-merchant. This was to be part of her bargain, and it consisted of scandal, spleen, jealousy, anguish, perjury, and ruin. She no sooner saw the faces of this ugly nest of monsters, than, snatching up her bundle, she ran as fast as her thick legs could carry her, tumbling, head over heels, at every heap in her way, and getting up as she best could without staying to look behind her.

While we were diverting ourselves at this pleasant sight, a person, whom nature had designed for a plowman, had been seized with an ambition to be made a minister of state; and, having thrown down his burden of toil, penury, and dirtiness, before the pillar of Power, had seated himself, triumphantly, in

the chair at the foot of it ; but he was frightened out of his wits by the time we came up to him, for we found him almost smothered under an unmerciful load of slanders, terrors, axes, and halters, from which he had much ado to crawl out, and was bawling, with great earnestness and distortion of muscles, to have his own goods restored to him.

In the next compartment that we examined, we found written the word *Titles*. We saw there a beau, with six footmen behind him, very earnestly perusing the moving trophies in the picture. Miss FROLIC found her heart beat at the sight of so fine a gentleman, and whispered her opinion that I need not turn that picture, for sure there was no ill to be apprehended there ; I did it, however, and the beau fell into fits, at the sudden rushing out of a whirlwind of ignorance, conceitedness, scorn, luxury, and diseases !

I frightened an honest citizen, in much the same manner, from the standard of *Wealth*. He had taken a fancy for preferment, and was wishing extremely to be erected into an alderman ! He had counted out for the purchase, a life full of ease, a small parcel of understanding, and the same of conscience. But the very minute I turned the picture, there flew into his face, expence, uneasiness, and attendance ; upon
which

which he took to his heels, and left his own bag behind him.

At the column of Wit I was agreeably entertained, among a large circle of gapers, who were admiring the wonderful mechanism of the picture that was hung upon that pillar. Cities, mountains, oceans, woods, skies, meadows, gardens, gods, and goddesses, giants, mermaids, cupids, dragons, mistresses, witches, enchanted castles, fields of air, and seas of fire, all delightfully intermixed and confounded, rose, and charmed the observation! But the crowd dispersed immediately on my discovering, to their great terror and amazement, that there lurked behind all this gaiety, a lean society called envy, malice, poverty, dependance, and calamity!

I walked quite through the market; and, wherever I wandered, perceived it was in all parts alike. Those who brought complaints, to exchange against good fortune, chose to carry their own back again, rather than conclude a new bargain. There was something in every heap that they were inclinable enough to purchase; but there was something too, that must go with it, which they could not bear to be troubled with: so they went murmuring away; and bestowed their curses in great plenty on the goddesses who kept the market. This was never the thinner, notwithstanding; for still new crowds

Supplied the places of those who returned dissatisfied. Nor could the warnings they met with, from such numbers who had been disappointed, prevail with these new comers to believe they should go back again without being the richer, from a mart that was stored so plentifully with all that the world calls valuable.

Among the infinite variety of temptations which glittered every where about me, I was in danger but once; and that was, at the pillar of Fame. I saw, when I turned that picture, that the weight of the counter-balance lay chiefly in these four evils, death, detraction, time, and uncertainty! Yet, so strong was my desire to float my name through futurity, that I was resolutely determined to take possession of the chair. But, having nothing of value about me, except my oaken stick and lambs-wool gloves (the first of which they refused, because of the mischief it had done them, in turning up the wrong sides of their pictures; and the second because not fine enough to be fashionable in that region), I was forced upon an expedient which I am almost ashamed to confess.

To say all in a word, I was heroically resolved to give up my love for my glory; so taking Miss FROLIC by the hand, I proffered her, in barter (having no other commodity). The attendants who
watched

watched the pillar were just ready to take hold, when she threw her arms about me, and conjured me, by all the ties of honour and of gallantry, that I would not leave her a sacrifice to so empty a divinity as the regent of that mountain ! She begged I would return with her to the lower but happier world ; and whatever I should ask of her she would grant me by way of recompence.

Unfortunately the sudden flow of my spirits, under a sense of this promise, caused so violent an agitation, that, waking on a sudden, I dropped from her arms, and perceived myself in my bed as I had laid me down.

THE MORALIST:

A TALE.

ON the banks of the great river within three days journey of the capital of BASSORA, lived MIRZA the Wise; thirty years enjoyment of sweet peace and contentment had given him no disrelish to the converse of men; his heart was dilated with humanity and beneficence; though he lived in solitude, he loved his fellow-creatures; and it was rather to have leisure to cultivate virtue in his soul than through a moroseness of disposition, that he chose this delightful retreat. MIRZA well knew what was in the power of riches to bestow; his palace was adorned with the silver of the East, his garments were bright with the diamonds of GOLCONDA; many years was he happy in the smiles of the Sultan, and hundreds of slaves were prostrate at his feet; yet did not MIRZA abuse the power he possessed, for he was faithful to his master, though the friend of the people. No complaints of injustice were made during his ministry, for law, when too severe, was tempered by equity.

This was the state in which MIRZA for many
years

years lived ; the blessings of the people attended his footsteps, and the day was too short to speak of his praises. "Blessed is MIRZA !" would the multitude cry ; "he is the father of the orphan, and the friend of the poor."—"What could man desire more to be completely happy," will the sensualist say ? But MIRZA was no sensualist ; his eyes were not dazzled by the false glare of grandeur ; he knew himself mortal, though raised above the rest of men. In a life of busy employment, who can cultivate virtue ? In the midst of a city, who can court retirement ? Yet virtue was the darling of MIRZA's soul, and retirement the garden in which he chose to cultivate it. For virtue did he give up the pleasures of society, for virtue did he forfeit the favour of the Sultan. "Why," says ACHMET the Proud, "will MIRZA leave the palace of delight to seek for retirement in an uncultivated vale ? If he is not happy, let him ask and possess ; he keeps the key of his Sultan's favour, and riches and honour shall await his demand. Why will MIRZA leave the city of the faithful, why will he persist in refusing our graces ?" But MIRZA was deaf to the voice of entreaty, and ACHMET, unwillingly, permitted him to retire.

The Lord of the Heavens prospers the virtuous, for MIRZA's arrival made the vale a paradise ; his labours were blessed with a plenteous increase, his

herds were fruitful, and his flocks filled the vale ; moon succeeded moon without robbing him of his ease ; in his health he resembled a full grown cedar-tree. Meditating on the joys of a well-spent life, he saw approaching a youth arrayed in native grandeur ; the smiles of complacency shone in his countenance, the fire of magnanimity sparkled in his eyes. A Slave declared him to be ALURED, whom MIRZA thus addressed : “ Particularly blessed art thou
“ above the rest of men, thou son of MESEK ; thy
“ virtues merit the choice place in Paradise that is reserved for thee ; and happy is MASSOUF, whose
“ servant you are.” ALURED the Visier was young, valiant, and beautiful as an arch-angel. MASSOUF saw the first dawn of his merit, and, girding him with his own sword, gave him the seat of honour ; he now commanded an army against the enemies of the faith ; but, conscious of his youth, determined to ask advice relative to the future conduct of his life : he admired the glow of wisdom that adorned the sage, and was struck with veneration at the majesty of his deportment. He formed his whole soul to attention, when MIRZA thus began—
“ Come hither, my son, and listen to the voice of
“ experience ; in wisdom alone is to be found true
“ happiness. I knew thy father well ; to me was he
“ indebted for that portion of the Sultan’s favour
“ which he enjoyed ; the Holy Prophet permitted the
“ sun of prosperity to shine upon him, and, as the
“ greatest of blessings, gave thee to him for a son.—

“ Know,

“ Know, ALURED, thou wert not born for thyself
“ alone; thou owest thy life to many; be ever ready
“ to devote it to the faith thou professest, as by that
“ means thou securest thyself a place in Paradise.
“ When the Sultan thy master, who has heaped so
“ many favours on thee, requireth thy life, be not
“ backward in the offer, but meet death with a smile;
“ for the most lingering death is preferable to a life
“ of ingratitude; if thou hadst a thousand lives
“ thou owest them all to thy country. Nature hath
“ implanted in us a love for that spot wherein we
“ first drew breath; no air so chearing to us, as that
“ which nourished our infant lungs. At the hazard
“ of thy life defend thy friend’s good name, for so
“ shalt thou hope for a return in kind when the
“ tongue of calumny attacketh thee. Defend thy
“ soul from the first approaches of Vice, and yield
“ not thy reason to Folly, though her habit may be
“ alluring. Condemn no one unheard; for what
“ worse can be said of a man, than to call him un-
“ just? Be not led away by Vanity, though thou
“ enjoyest the smiles of thy master: our Holy Pro-
“ phet hath placed thee in an eminent station, not
“ to lord it over thy fellow-creatures, but to give
“ thee more extensive opportunities of exercising
“ thy virtues. Be at all times mindful, that there
“ is no other difference betwixt thee and the mean-
“ est soldier thou commandest, but that thy merit is
“ seen and rewarded: let this be a constant lesson

“ of humility—a word from MASSOUR reverseth the
“ scene, and maketh him thy commander. Be care-
“ ful to sow the seeds of wisdom in thy youth; how
“ else, in this short life, canst thou expect to enjoy
“ the fruits thereof? Be not dispirited, though thou
“ seest virtue oppressed with misfortune; on such
“ occasions, reflect that there is a life after this. Let
“ thy charity be extended even to the brute creation:
“ when they want thy assistance; they never prove
“ ungrateful for benefits received. In whatever re-
“ lates to thyself, let reason guide thee; but when the
“ interest of another is concerned, let conscience
“ be thy director. Lend not thine ear to the voice
“ of the slanderer; and if thou attendest to the
“ words of the flatterer, thy title to wisdom is
“ forfeited. Let not thy love to thy master be
“ shewn by indulging his passions, but by becoming
“ his faithful adviser. Be not so fond of the high
“ station thou enjoyest, as to be hereafter incapable
“ of spending, like me, thy latter days in retire-
“ ment. Know, ALURED, that I was for many
“ years as the sword-arm to the Commander of the
“ Faithful; the sun-shine of prosperity shone on
“ me with an uninterrupted ray; my words were
“ fraught with wisdom; and success awaited all my
“ enterprises; but herein did I chiefly shew my
“ wisdom, that while Fortune smiled I courted re-
“ tirement, quitting the favour of the Commander of
“ the Faithful, to seek the grace of my Maker, and
“ his

“ his Holy Prophet MAHOMET. If thou art wise, as
“ I think thee, **ALURED**, thou wilt, before age over-
“ take thee, follow my example.” The son of ME-
SEK, whose attention had been incessantly engaged,
bowed, and retired to execute the commands of the
Sultan his master.

YOUTH AND VANITY;

OR,

THE TURKISH PHILOSOPHER.

A TALE.

ISMAEL COULOSKI passed his life peaceably and happily in an exact observance of the Musulman law. A son arrived at the age of eighteen, two wives* still very agreeable, and half a dozen young and handsome female slaves, composed his household.

His principal concern was the education of his son, on which he bestowed the greater part of his time; and, as he was now about to go abroad into the world, and practise the lessons he had received from his father, COULOSKI judged it proper to repeat the useful advice he had so frequently before inculcated. Having therefore taken him to a private arbour in his garden, he addressed him in the following terms:

* The Mahometans admit a plurality of wives.

“ My

“ My son, you are not ignorant that I am a philosopher, and desire nothing so much as to see you
 “ a philosopher likewise. I am going to send you
 “ to CONSTANTINOPLE, to my brother, who is a
 “ Bashaw with Three Tails. Your uncle will introduce you into life. It is necessary to see every
 “ thing with our own eyes as much as possible.

“ Do not suffer any thing to grieve you to excess.
 “ There is, in fact, no such thing as physical evil
 “ in the world. A wise man is neither depressed by
 “ sorrow nor transported with joy.

“ Carefully shun those tumults of the mind which
 “ violent fears or hopes occasion. Your soul should
 “ be a polished surface, never sullied by the impure
 “ breath of the passions.

“ Be prepared for whatever may happen, and remain equally tranquil in prosperity and adversity.
 “ Suffer yourself to wonder at nothing.

“ You would do well to acquire a real friend :
 “ Such an acquisition is indeed inestimable.

“ Above all, my son, be discreet, sober, and temperate. I do not exactly know how matter acts
 “ on the mind, or influences our reason ; but it is
 “ certain our faculties may be deplorably injured
 “ by the use of strong liquors. Satisfy none but
 “ your

“ your necessary appetites, and overcome all irregular desires.

“ My son, you are, as yet, unacquainted with women. They are born either to serve or to enslave*; never become a lover, if you wish to be a master.

“ I shall not mention how much it is your duty to maintain an unshaken faith in the mysteries of the Prophet. You are discreet. If you are so unfortunate as to disbelieve the religious doctrines of your country, still be wise enough to conceal your incredulity, and God alone can punish the crimes that have been committed but in thought. Nevertheless, beware, my son, of supposing all your forefathers to have been deceived; that opinion would but render your life wretched. It is said, there are philosophers who profess to doubt every thing. These are indeed to be pitied. Uncertainty is the poison of the mind, and a proof of its weakness.

“ Shun anger, which degrades a man; and falsehood, which renders him contemptible.

“ Such, my son, is my advice in few words. Go; forget not your father: endeavour to prove that I

* The Reader will recollect that it is a Turk who speaks thus.

“ have

"have not sown in an ungrateful soil, and that you
"deserve the tender care I have ever shewn for
"your welfare."

After this discourse ISMAEL embraced his son,
who immediately set out for CONSTANTINOPLE.
"My father's admonitions are extremely just," said
he to himself; "I should be very simple indeed,
"were I not to follow advice so very easy to be
"observed. Oh! I am certain he will be perfectly
"satisfied with my conduct. Yes, my father, I call
"our Prophet to witness, I swear by ——"

"It is wrong to swear at all," cried a tall pale
man, who stood near him. "Learn, young man,
"that all rash oaths are crimes, and that your foolish
"presumption will soon be punished."

"Sir," replied COULOSKI, with great arro-
gance, "I perceive, by your habit, you are a Der-
"vise; but it is probable you do not know that
"I am the son of a philosopher; nay, indeed, a
"philosopher myself, I thank God. You will there-
"fore allow that I am almost exempt from folly."

"Exempt from folly! Ha! ha! ha! You are a
"fool," answered the Dervise.

"You are a liar," replied COULOSKI.

"That

"That is not yet proved," returned the Dervise, with contempt.

"There, then, is the demonstration," said Cou-
LOSKI, striking him. "Begone, instantly, before I
"chastise your unmannerly presumption."

The Dervise, who well knew he was not the strongest, prudently retired, and our philosopher continued his journey.

"Alas!" said he to himself, "I have fallen into
"the frenzy called anger; a species of madness with
"which I had flattered myself I should never have
"been attacked. But my father could not foresee I
"should meet a fanatic who would insult me. It
"is not so easy to be calm and patient as I at first
"imagined."

While he was absorbed in these reflections he arrived at CONSTANTINOPLE.

Lost in admiration at the appearance of this great city, every paltry edifice attracted his attention, and he remained for a while plunged in an astonishment bordering on stupidity. A charitable Jew, who perceived he was a stranger, politely offered him his services, and awakened him from his reverie.

Cou-

COULOSKI blushed to think he had suffered himself to be astonished, and requested the Jew to conduct him to his uncle the Bashaw.

"Most willingly," said the Israelite. "But which of the Bashaws do you mean; for there are several at CONSTANTINOPLE?"

"To my uncle, certainly," replied COULOSKI; "to my uncle COULOSKI, Bashaw of Three Tails to the Sublime Porte."

The Jew, having now received sufficient information, desired him to follow; but scarcely had they entered the house of the Bashaw, before they heard the most piercing shrieks, and saw the officers of the Seraglio dragging away several slaves, who appeared in an agony of distress. Three mutes, followed by some Janissaries, then appeared; one of whom bore a head on the top of a lance.

"Oh heavens!" cried the Jew; "what dreadful event is this! They are bearing the head of the Bashaw COULOSKI to the Sultan! Fly, unhappy youth, or you will be inevitably involved in your uncle's misfortunes; and your life must pay for your imprudence."

On hearing this, our philosopher began to weep bitterly.

bitterly. "There is no time to be lost," said the Jew; "let us leave this place instantly."

While he was speaking, a black eunuch came up to them, and, looking hard at COULOSKI, asked his name, who he was, and why he appeared in such distress. The Jew took care to answer for him. "He is the son of Mahomet RATSALN, who lives at ADRIANOPLE," said the Hebrew; "he is a youth of so tender a disposition, that he cannot look on a human head on the top of a lance, without shedding tears."

"Is that true, Mahomet?" demanded the eunuch. "Does not this dog of an Israelite endeavour to impose on me?"

"No," replied our terrified philosopher, who had received such strict injunctions never to utter a falsehood.

This little artifice having extricated him from the danger with which he was threatened, the Jew took him home.

As soon as he perceived himself in safety, fear gave place to joy, and he thought he could never be sufficiently greatful to his deliverer. He lavished his caresses even on his very slaves. In his delirium he over-

overturnd the table on which they were going to serve the supper, and committed a thousand other extravagancies; nor was it without much difficulty that the Jew, who was afraid of the destruction of his furniture, could prevail on him to moderate these expressions of his gratitude. He presented him with some glasses of Greek wine. ISMAEL found it of a delicious flavour; it quieted his transports, but it was at the expence of his reason.

This was what the honest Hebrew intended. An extremely large diamond which he had observed on his finger had attracted his attention; nor was it long before he made himself master of the prize, together with all the money he found in his pockets. At length, not knowing what to do with our hero, he carried him out of the house, and laid him down softly on the pavement.

Poor ISMAEL slept there some hours; at length, the fumes of the wine being dissipated, he awoke, in utter astonishment to find himself in such a situation. He soon guessed how it had happened, and imprecated the bitterest curses on the Jew, who, as he presently perceived, had stripped him of all he had.

"It is thus," cried he, "the Prophet punishes those who disregard the maxims of philosophy. I
"suffered;

“suffered myself to be transported with admiration
 “when I entered CONSTANTINOPLE; I was seized
 “with terror at the danger with which I was
 “threatened, and extricated myself from it by telling
 “a lie: I afterwards gave way to immoderate joy,
 “put too great confidence in a Jew, and was guilty
 “of intemperance. But, to say the truth, I never
 “could have supposed CONSTANTINOPLE so magni-
 “ficent a city; nor could I foresee the tragical end
 “of my uncle, the apparent kindness of the Hebrew,
 “or the intoxicating quality of his wine, which has
 “reduced me to my present situation. None of these
 “things however shall distress me, for, as my father
 “has justly remarked, there is no such thing as real
 “evil in the world. I have been taken by surprize;
 “for the future I will be more cautious.”

ISMAEL, having made these reflections, walked
 melancholy onwards, not knowing whither he went.
 He cursed the unpropitious hour in which he had
 left the sage his father, to act in so many instances
 unworthy a philosopher.

He then endeavoured to find a caravanfera, in
 which he might conceal his shame and appease his
 hunger. He was stopped in the street by a respecta-
 ble Musulman, who asked him whether his name was
 not ISMAEL COULOSKI?

“If

“ If you mean ill to me,” said he, “ my name is
“ not ISMAEL : but if you intend to prevent my
“ dying with hunger, it shall be whatever you
“ please.”

“ Well,” replied the honest Musulman, “ but if
“ I were a Banker, ordered by ISMAEL COULOSKI
“ to seek his son in CONSTANTINOPLE, if I had
“ spent the whole day in endeavouring to find him,
“ and if, observing that you do not appear to have
“ been born in this city, and that, answering the
“ description I have received, I now address you in
“ order to pay into your hands two thousand sequins,
“ would you then be ISMAEL COULOSKI ?”

“ Yes, most certainly,” replied our philosopher.

“ In that case,” said the Banker, “ follow me,
“ and I will pay you the money on your receipt.”

ISMAEL did not find himself deceived ; the money
was paid, and convenient accommodations offered
him during his stay in the city ; which offer he wil-
lingly accepted.

The intention of his father was to enable him to
solicit the favour of the Divan, without being an
expence to any one ; but his uncle’s death had put

an end to all his hopes of preferment. However, the Banker interested himself so zealously in his favour, that the Grand Visier consented not to consider him as answerable for the crimes of the Bashaw, but even permitted him to hope promotion.

In fact, the principal guilt of that officer had been his riches, a fault seldom pardoned in that country, where confiscations compose the greatest part of the revenues of the prince, and where the possessions of the ministers appertain, after their death, to the Imperial Treasury.

COULOSKI, though he had scarcely ever seen a musket discharged, was now advanced to the post of Aga of the Janissaries, that officer having lately been strangled by the Grand Seignior's orders.

Arrived at this dignity, ISMAEL soon manifested all the haughtiness and arrogance of a man in power. He now thought fortune would never again forsake him, and that his present honours were only preparatory to greater preferment.

Ambition, however, had not so entirely engrossed him as to exclude the passion of love. His haram was reputed to be one of the most numerous in CONSTANTINOPLE; his agents had procured him, from
GEORGIA,

GEORGIA, some of the greatest beauties of that country.

These females receive an education suitable to the part which they are one day to act. They are taught to renounce that pride so natural to their sex, and which is looked on, in other countries, as the bulwark of virtue. Their instructions all turn on the art of pleasing, which they are told consists in complaisance and submission. Yet can they seldom obtain any great influence over their imperious masters. The far different education of our European ladies enables them to excite the passion of real love, which the Georgians are only calculated to extinguish.

In the midst of twenty ladies, the least beautiful of whom would have been idolized in the public gardens of PARIS, ISMAEL had still preserved his heart. At length, however, he grew absolutely infatuated with a little French slave, though but moderately handsome, who compleatly revenged her sex for wrongs suffered from ISMAEL's insensibility; and thus it happened:

As our philosopher was walking in the place where slaves are exposed to sale, he heard an American merchant swearing, in very tolerable Turkish, and a young girl mocking him, in French. "Am I not
" very

“very unfortunate?” said the Armenian, “I have given forty sequins for this little French baggage, and can find nobody who will purchase her at half the money. I shall be obliged to keep her myself.”

“That is a sad misfortune,” said ISMAEL, who loved to appear generous; “there are forty sequins, send her to my haram.”

HENRIETTA (for so was this French girl named) remained several days in the haram of ISMAEL, without his paying her any visit. This mark of contempt, however it might have been felt by an Asiatic, was no way afflicting to her. She did not imagine a Turk capable of love. The awkward and slovenly air of her companions made a far greater impression on her than their beauty, and she could not envy them the favours of their master.

“Let him adore their charms,” cried she, “and for ever neglect me; my captivity will be less disagreeable. Indeed, it is lucky for me that these Turks have so little taste.”

ISMAEL, however, unfortunately soon acquired it. He took a fancy to ask HENRIETTA how she approved of her new condition, and whether she regretted

gretted her own country. She replied to his questions by an interpreter, and in time was able to converse without such assistance. She assured him that she ardently wished to recover her liberty, and found no amusement in the Seraglio which could enable her to support its loss.

ISMAEL was surprized and piqued at this declaration. "Your companions," said he, "think themselves the happiest women in TURKEY."

"They are born for slavery," replied HENRIETTA, "and feel not, as I do, the uneasiness of restraint. You are the master of their hearts, whereas you are the detestation of mine."

"And pray, what do you desire?" demanded our philosopher.

"Delicacy," returned she, "attention, politeness, a sensible and elegant mind; in short, the art of pleasing, of which the TURKS, and especially your lordship, are all profoundly ignorant."

ISMAEL thought his new slave very captious; however, willing, at any rate, to make her change her language, this haughty Musulman fell at the feet of his slave, and acknowledged her the mistress

of his fate. Such condescension gratified her vanity, but could not overcome her indifference.

While ISMAEL thus gave himself up to a passion which he mistook for love, the Visier, his protector, thought of nothing but satisfying his avarice, and indulging his private resentments.

The principal Aga, who was extremely rich and powerful, had dared to contradict him before the Sultan; and, as it is much more difficult for a minister to seem not to notice, than to punish an affront, the Grand Visier was solely intent on his destruction, and on deriving profit from his ruin.

His plan was laid in a masterly manner; COULOSKI was in the secret. He was promised the place of the obnoxious Aga, and the hope of this preferment revived his ambition. He, besides, imagined such an honour would give him a fairer chance for the heart of HENRIETTA.

Though he still continued to shew the same attention to this attractive European, her penetration soon discovered that his mind was intent on some serious affair. To prove her power, she took it into her head to endeavour to obtain his secret. Nothing was necessary but a few kind glances, and some expressions

pressions which might seem to give encouragement. No very artful coquetry is requisite to impose upon a TURK.

ISMAEL, who thought himself already in possession of his wishes, made a complete discovery of the scheme concerted by the Visier; a scheme which, if it succeeded, was to advance COULOSKI to one of the first dignities in the Ottoman empire.

Three days after, the Grand Visier was banished to an island of the ARCHIPELAGO; and COULOSKI learned, with no little consternation, that the Aga, whom he had intended to ruin, was advanced to the post of the degraded minister.

He immediately hastened to the apartment of his French slave, to discover whether this event had not been caused by her indiscretion. It was then he perceived the extent of his misfortunes. HENRIETTA was not to be found; she had fled with the eunuch who was appointed her guardian, and had discovered the whole plot to the Aga, who favoured their escape, and, improving his opportunity, raised himself on the ruins of his enemy.

Our hero, once more involved in misfortunes, began, according to custom, to philosophize. The

good opinion he entertained of himself was no way diminished by these cross accidents. He attributed them to a kind of fatality which was not to be avoided. His vexation would not suffer him to return to his father. Finding, however, a caravan of merchants going to PERSIA, he embraced the opportunity to leave CONSTANTINOPLE; and having taken with him such things of value as he could conveniently carry away, he left the remainder of his wealth to his enemies.

There was in the caravan one of those self-sufficient persons, who, having contracted a violent love of disputation, will never suffer themselves to be contradicted. This was a Persian, a zealous adherent to the sect of ALI: he neglected no opportunity of pronouncing the eulogium of that famous disciple of the prophet, at the expence of OMAR, whom the TURKS hold in the highest veneration.

As ISMAEL was the youngest of the travellers, this disputant imagined he would be easiest to persuade; he, therefore, was perpetually extolling the mildness of the law according to the commentary of ALI.

ISMAEL, brought up in the opinion of OMAR, endeavoured to defend it; but his adversary, more accustomed

accustomed to this kind of contest, overwhelmed him with quotations and authorities. COULOSKI, when he could find no more arguments, flew in a passion, as is usual with disputants; but at length, which is far less usual, suffered himself to be convinced by his adversary's reasoning, and embraced the opinion of the sect of ALI. He even allowed that OMAR was the wickedest of men, and that MEHEMET MOHADIN might still be alive, as he is believed to be by the Persians.

Our Philosopher found no small difficulty in justifying this last disobedience; yet, said he to himself, it surely cannot be any very blameable practice to change our opinion, when we have been proved in an error. Demonstration is not to be withstood but by inexcusable obstinacy.

And, after all, my father could not know that I should be obliged to maintain a dispute on the subject of my faith for several days together, and at last be forced to acknowledge myself confuted, or be esteemed an obstinate fool; a very mortifying thought to a philosopher.

Thus did our traveller proceed, continually perceiving his folly, and yet continually inventing sophisms to excuse it. But such are men; what wonder

wonder they should so often deceive others, when they so frequently impose upon themselves !

COULOSKI, nevertheless, was not perfectly satisfied he was not reprehensible, and began to grow melancholy. His misfortunes, however, were not yet at their height. An unexpected accident rendered them complete. The caravan was robbed ; ISMAEL, reduced to despair, had now no resource, but to return to his father.

The joy he felt, on once more finding himself at home, at first dissipated his grief. " O my father," cried he, " I have sinned against philosophy, and against thee. I have fallen into every error I promised to avoid."

" My son," said old COULOSKI, " you have only sinned against yourself ; but perhaps it is my fault. I did not sufficiently warn you against vanity. That, in fact, has been the source of all your misfortunes. Yet may your late mistakes be useful to you through the rest of your life. No instruction is better remembered than that which is dearly bought. You are already cured of your presumption, which is certainly making a considerable progress. Philosophers are not exempt from a few false steps ; they even sometimes fall, but they
" after-

- “ afterwards rise stronger and more courageous.
“ Taught wisdom by calamity, they perform the rest
“ of their journey through the world with fewer
“ deviations from the paths of Prudence.”

THE END.



